

The Improvement ERA

MAY, 1931

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No. 7

RETURN POSTAGE GUARANTEED

What of Russia?

By

DR. THOMAS L. MARTIN



A Modern Thomas

By

RÓSABEL H. ASHTON



Monarch of Mutual Basketball

By

LES GOATES



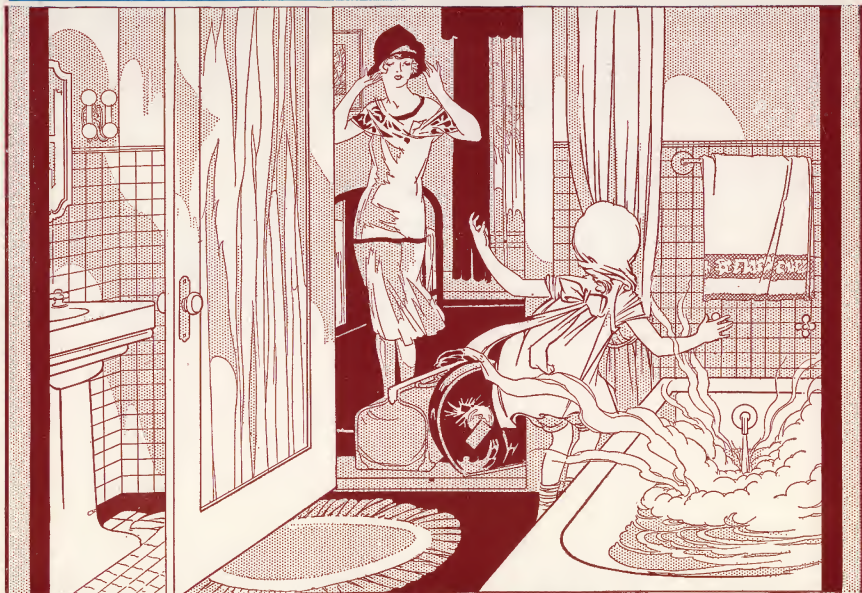
Making Economic Fur Fly

By

PROF. FRANK R. ARNOLD



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FORECAST

THE Church is meeting the challenge of the tobacco interests. All its agencies are uniting in an appeal to its members to resist the insidious efforts of the enemy to lead them into a habit which will weaken them physically and morally. The lead article in our June issue will be taken from a sermon delivered recently by President Heber J. Grant in which tobacco is indicted, as shown by quotations from some of the more successful men of the country.

SEEING Hawaii from the Sky is the title of an excellent article from the pen of George D. Pyper, of the General Superintendency of Sunday Schools. Elder Pyper, while visiting Hawaii recently, jokingly suggested a journey by air. He was taken seriously and as one of the results of his experiences, has furnished us a graphic description of his flight over that delightful country.

THE Priesthood department for June will have additional information regarding the newly inaugurated movement for the supervision of boys of Lesser Priesthood age. Every agency in the Church is cooperating in an effort to prepare the boys of today to bear in a creditable manner the responsibilities which will fall on the men of tomorrow.

PERILS Encountered by Early Trappers," by Carter E. Grant, is a continuation of the interesting articles which have appeared from time to time in these columns. The author has a vast store of knowledge on the subject of the early history of the West.

SKETCH of the life of President Rey L. Pratt, of the First Council of Seventy, and president of the Mexican mission, who died April 14, will appear in the June number. The May number was already made up at the time of his unexpected demise.

A TOUCHING little story, "Fossil Fabric," by Vilate Raile will appear in the next issue.

The Improvement ERA

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Organ of the Priesthood Quorums, the Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

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The Best School Record In the United States



The above students have been awarded 26 typewriters by the Remington and Royal Typewriter Companies for speed and accuracy in National and Local Contests. Three students, each won two typewriters. Ethel Solbach, No. 26, wrote 107 net words per minute in International Contest held in New York City. This record has not been equaled by any other student and stands today as a World Novice Record. In addition she won the first Royal Typewriter awarded in the State of Utah. Miss Doris Jackson, No. 8, won a Royal Typewriter for writing 106 words per minute without error last summer. This is the best record made in the U. S. under the Royal Awards Plan. Henager's Business College students hold the best school records in the country.

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EDITORIAL

Hugh J. Cannon
Managing Editor



Elsie Talmage Brandley
Associate Editor

Heber J. Grant, Editor

Message from the First Presidency

IT is now nearly one hundred years since the Lord, through Joseph Smith, gave to the Saints what is known as the Word of Wisdom—a revelation “To be sent greeting; not by commandment or constraint, but by revelation and the Word of Wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days—given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.”

The Church has constantly urged its members to follow “the will of God” with respect to the use of tobacco, and, we believe, with gratifying success; but never before have the emissaries of the tobacco interests been so active as now in the endeavor to fasten the cigaret habit upon our boys and girls. These words of the revelation, therefore, seem especially significant: “Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving you this Word of Wisdom by revelation.”

In view of the present conditions we feel constrained to call upon all Saints to be faithful in observing the warning contained in this revelation, that they may enjoy the wonderful promises made by the Lord to those who walk in obedience to His commandments.

We commend the efforts of the Auxiliaries and other agencies in showing the evil effects of the cigaret habit, and by overcoming these powerful and insidious influences with moral suasion and religious conversion.

Anthony W. Ivimey
Charles Wibley

The First Presidency

A Notable Conference

AS the veil was lifted and Joseph Smith peered into the future, he saw the Latter-day Saints established in the Rocky Mountains, a mighty people. The annual conference just closed was a splendid demonstration of the fulfilment of his prediction.

One wonders whether the Priesthood meeting held on the evening of April 4th was not the largest gathering of the Priesthood ever held in this or any other dispensation. There were very few vacant seats in the Tabernacle, either up stairs or down; and there was an unusual attendance at all the meetings. For the first time in very many years all the general authorities were present, President John A. Widtsoe having been called home from Europe to add to and participate in the blessings of the conference.

A Guide to the Saints

As is usual much practical advice was given. Keep out of debt, patronize home industry, cultivate the spirit so that one may know the voice of the true shepherd, pay tithes and offerings, prepare to carry the message of salvation to the world. Inspirational testimonies were borne that strict obedience to this advice will bring the blessings of heaven, here and hereafter.

A Rebuke to Scandal- Mongers

In forceful and unequivocal language President Grant reiterated the stand of the Church on the question of plural marriage and severely rebuked those who have entered into illegal relationships as well as those who malign the general authorities by broadcasting falsehoods concerning their attitude. He declared that wherever the officials have been able to locate such persons and secure sufficient evidence to convict, they have, without fear or favor, been excommunicated from the Church. That of course is as far as ecclesiastical authority can go, but the Church is very willing to have these offenders dealt with by the law of the land.

Tobacco and Prohibition

The appeal of the First Presidency and that from the heads of the auxiliary organizations, printed in this issue, brought the challenge of the tobacco interests to the attention of the people. Fervent appeals were made to the youth of the Church to “carry on” in spite of the insidious temptations which confront them.

Likewise the attitude of the Church on prohibition was emphasized. Senator Reed Smoot and Dr. Richard R. Lyman were particularly vigorous in their defense of the eighteenth amendment and in portraying the destructive effect of alcoholic drink.

Perhaps the thing for which the 101st annual conference of the Church will longest be remembered is the declaration made repeatedly by different speakers that there is a famine in the land—not a famine for bread, though in some places that exists—but a hunger and thirst for something which will satisfy the soul. Most of those with this inward craving fail to recognize in it a hunger for religion.

Famine in the Land

The world is not interested in our theology, but it is deeply interested in our achievements. Through a wise presentation of these, many can be led to a prayerful consideration of the principles and ordinances of the Gospel. The organization of Scouts, Vanguards and M Men and Bee Hive, Junior and Gleaner Girls is bringing marvelous results in the missions.

The radio is proving a potent means of spreading the Gospel. Recently, in the Eastern States mission, 212 sermons were broadcast in thickly populated centers without one cent of cost to the Church. These addresses were prepared and delivered by young missionaries, some of them not more than twenty years old, but invariably they were invited to come again.

This is a day of warning, but the warning must not be given negatively. Rather an invitation must be extended to come and partake of the good things which this inspired and inspiring system offers to all mankind.

The Lesser Priest- hood

A step was taken toward a complete coordination of all the agencies of the Church for the care of the boy between the ages of twelve and twenty years. One man designates this as the most important step since the Priesthood was restored through Joseph Smith and Oliver Cowdrey more than one hundred years ago.—H. J. C.

Memorial Day

THE Woman was digging in the garden, her comfortable old hat pulled low to keep the afternoon sun out of her eyes. With loving touch she loosed the soil about the roots of the peonies and anxiously eyed the buds, green with their rosy tips, to assure herself that they would bloom in time for David's grave, on Decoration Day. The buttercups were all right—waxy and golden and faithful—seeming to understand that little Margaret had loved them and was waiting for them to be placed, smiling and cheerful, on her tiny mound. And then the pyrethrum for Dan. Star-flowers, he had called them, even after he had grown as tall as his father, and past the fancies of little boyhood.

The May day was unusually warm, and for the first time in years the Woman's back ached after she had bent for a little while. She must be getting old! Other people her age were turning gray and complaining of minor ailments, but somehow it had never dawned on her that she would change from her vigorous self.

There was a garden bench near by and, trowel in hand, she sat down and surveyed the plant bed from the little distance. Into her eyes came a vague look of dreaming, and into her memory came pictures. David, planting the peonies, his mouth drawn up as it always was when he was busy and interested, the right side of his lower lip caught between his white teeth, and the upper lip tightened a little. It made the dimple in his cheek deepen, and gave to his brown face, with the twinkling blue eyes, a youthfulness almost too winning in a man with a family growing up!

How clear the memories! What a happy life theirs had been during the years together. Many a gay hour, and many a solemn one, but never one of bitterness! She wondered if other people had memories like hers!

The yellow of the buttercups caught her eye, and above it she could see Margaret's curly golden head. Strange and wonderful that she should have had such hair—a gift from her great-grandmother which had never cropped out before. The child looked something like the flowers she loved—dainty and dewy and fragile—but no buttercup could even suggest her overflowing wealth of affection for those about her. Such tight little arms about her mother's neck, and such noisy little kisses pressed on David's cheek! Her babyish and winsome charm were apparent all the time. Even when Margaret got in the mud she managed to look so rueful that it was impossible to scold her in the face of her evident penitence—although the Woman had always suspected her of enjoying such affairs far too keenly.

Dan's childhood was different, for the boy had been serious from the day he was born. His contemplation of a bird or a bug or a flower was as solemn as that of any scientist, and his rare smile always seemed like a special gift he had the power to bestow. When he joined the army, it seemed to be with the foreknowledge that he would not come back with the others, though he had said little about it. But in this very garden he had bade her take good care of his flowers, always.

And now all three were gone, and it was May again. Memorial Day—her day of memories when the present and all of the future were suddenly made warm and sadly sweet in the afterglow of the past. She was glad she had her memories, glad of the years of loveliness and glad even of the years of pain, if that was the price she was required to pay for happiness. To live, to remember, and to wait busily to live again—that was full measure of blessedness.

A neighbor, passing, was struck with the thought that she ought to go in and express her sympathy, so near it was to Decoration Day; but, glimpsing the glory of the Woman's face, she turned, unseen, and went away again. And until sunset the Woman sat still, her eyes fixed mistily upon the horizon, and a little smile quivering on her lips.—E. T. B.

Special Offer

THE General Boards of M. I. A. in cooperation with Sarah Daniels of Salt Lake City, offer a prize of \$25.00 for the best article of approximately 1,000 words on the following subject:

"A Tribute of Appreciation to the life's work of Evan Stephens, giving special attention to his musical works and his leadership as it has been effective in building manhood and womanhood and in perpetuating Latter-day Saint ideals."

The manuscripts must be mailed to M. I. A. General offices, 47 East South Temple Street, Salt Lake City, Utah, no later than June 1, 1931.

The prize article will be read at the annual June Conference in connection with the presentation of our musical contests and published in the *Improvement Era*.

The Improvement ERA

Vol. 34-42—No. 7

MAY, 1931



What of RUSSIA?

By

DR. THOMAS L. MARTIN
Agronomist, B. Y. U.



TRAVELING from Helsingfors, Finland, to Leningrad, Russia, the writer was advised to keep close track of his pocketbook, to ask few, if any, questions, to expect his baggage to be surreptitiously examined, to take no notes, because this would lay one open to suspicion, and to be careful regarding picture taking, since most pictures would be confiscated. All in all the impression given by advisers was that I was about to pass into a terrible environment and should feel thankful if I came out alive. Couple this with the information I heard outside of Russia, and you can imagine my feelings as I entered the depot at Leningrad.

Last summer the writer attended the international soil science congress held at Leningrad and Moscow. There were about 200 delegates from the world at large. Most of these were like myself; afraid they would be so well taken care of by the guides that they would see only the better conditions. This impression was quickly removed, for each delegate was given a small red card which permitted him to go anywhere in the city of Leningrad, on the street cars. Guides were not necessary unless we wished them. With or without guides wherever we went we were treated with the utmost courtesy.

WE noticed many lines of people waiting at various stores for foodstuffs. While there was



DR. THOMAS L. MARTIN has reached his present position through hard and persistent work. After graduating from the B. Y. U., in which institution he is now professor of agronomy, he took his doctor's degree at Cornell, in 1919, and for two years was instructor in soils there. He has served as principal of Big Horn Academy, Emery Academy and Millard Academy. Dr. Martin has been active in the scientific societies of the state, was president of the Utah Academy of Sciences in 1924, and last year was a delegate to the Second International Soil Science Congress at Leningrad and Moscow. He has traveled extensively in Europe and has done so with both eyes wide open.

enough sugar, butter, meat, and milk to go around, we were told that it must be obtained by coupons. There was no foodstuff to waste. Many children were seen on the streets eating cinnamon rolls, etc., with no evidence of starving people in Leningrad or Moscow.

Most of the people we saw were

poorly dressed. Hundreds of women and children wore no shoes and stockings, apparently because they could not afford them, and there seemed to be no fastidiously dressed people. The explanation was made that 90% of the energy of the government is being given to industry and 10% to food and clothing. Building of factories and machines to make machines is being pushed vigorously. After this is well taken care of they say more attention will be given to food and clothing. With this promise the people are encouraged to be cheerful until the good times come.

MY general impression was that efficiency is lacking. At the customs house, passing from Finland to Leningrad, the officials seemed to lack efficiency in discharging their duties, with much time wasted. At the hotels where meals were served, either the crowd was larger than expected or the hotel people were new at the job, with consequent confusion. The waiters got into each others way, and the time necessary to secure a meal was unnecessarily long.

This condition did not improve as the days progressed. The business office, wherein travel arrangements were made, furnished a good example of this inefficiency. Apparently there was no head. Everybody was supposed to be in charge, but no one really was in charge. This happened in so many instances during our visit, that we

wondered if it was actual inefficiency of the Russians or merely the impatience of the Americans.

THE officials of the Soviet government were extremely polite to the science congress members. They were very desirous of rendering the highest type of service. At banquets, meetings, and on-field trips we were impressed with the energy used by these officials to see that everyone was properly cared for. Whenever they had any comment to make regarding the plans of the Soviet regime, we felt their earnestness. They have great faith in their project. They realize their needs and are very solicitous of helpful suggestions from visitors. They express themselves as being a misunderstood people, and are willing to spend much time in explaining wherein they are not as bad as their reputation would indicate.

In Leningrad police do not seem to be as numerous relatively as in America. What few we saw were lenient and courteous. In Moscow the number seemed to be greater and they were slightly more "on the job," but even here they do not display the military discipline characteristic of the police in other European countries.

ONE reads in the American papers and books that Russia is seething with militarism; that her men and women are being trained in the art and service of war; and are taught that unless they are fully prepared all the world will be upon them. It is true that all young men in Russia serve one year in the army, but this is considered, as in other Christian countries, as a defense measure. However, from what we heard, these

boys do not receive intense military drill for one year, but a large part of their time is used as a means for getting them under control for educational purposes. Hence they receive much instruction of

less emphasized than in other European countries. For the size of the country and the relative importance of these two Russian cities, militarism appeared to be at a low ebb.



Russian Women Repairing Streets

the type one would find in an ordinary school and college. In fact, the Russians look upon this army service largely as

THE writer read in the papers in Berlin one day after leaving Russia that one million women were under arms and that the five-year plan called for five million women to be under arms within the next five years. Yet there is nothing visible to a traveler in Leningrad or Moscow to indicate that such a militaristic program is being carried out.

There was great evidence throughout Russia of reconstruction and renovation. Churches were being cleaned and repaired. Buildings were in the process of replastering and painting. Roads in Moscow and Leningrad were being remade. However, there is an evident lack of system. Roads by the mile are torn up and only a few workers were engaged in repair work. It ap-

pears that the idea had come to their minds to repair roads, and they then went at the job vigorously as far as tearing up every piece needing repair. Then they slowly and tediously started to repair, all the while living in the inconvenient environment of torn up roads. Children would do the job just about that way.



Taking a Holiday

an educational experience.

In Leningrad and Moscow we saw very little evidence of militarism. There was no bristling of bayonets. Around the Kremlin we saw guards, but even this was

ment machines; hammer the blocks. In the factories, too, shoulder to shoulder with men they do their part. If they are family women and a baby should be expected, then for four months, two before and two

WOMEN do hard physical work just as well as the men. They work on the roads in bare feet; wheel the wheelbarrows; handle the ce-

after, do the women get excused from work at full pay. Should they still desire to work rather than look after the home, the woman is encouraged in her idea and the baby is taken care of in the homes provided by the state.

The home life is not necessarily destroyed. However, those women and men who are too poor or not capable of looking after their children are still encouraged to bear children, but to turn them over to the state, there to be properly provided for.

SOME people feel that the ease of marriage and divorce together with encouragement to give up the home and turn children over to the state would lead to immorality, but such does not seem to be the case. It is thought that when a young man and young woman feel they would like to live together, that there should be no unnecessary church and state regulation to make it inconvenient for them to marry. They record their desire and that is the end of it. Should the wedded couple discover that they are unsuited to each other, why should they be compelled to stay together, is the question asked.

Similarly they say that the process of divorce should be simplified. The desire should be recorded and the divorce granted. It is claimed that this ease is not conducive to immorality. Should one party object, or should there be evidence of unfair treatment, the guilty party is summoned to court and handled accordingly, and should there be children they must be taken care of through cash payments while the state raises the child. If there should be promiscuity and the man or woman give evidence of leading an immoral life, the community conscience becomes the great rectifier. They say that no one who would be a proper member of the communistic community can afford to do anything to destroy physically, mentally, or otherwise their possibility of being an 100% efficient member of that community. An immoral person is a drag on that society. Let

any person show tendencies in this direction and he or she is ostracized by society. This, they claim, keeps the easy marriage and divorce situation safe. According to the testimony of people there is a constant decrease in divorces. This they point to as an ample vindication.



Church in Moscow

any person show tendencies in this direction and he or she is ostracized by society. This, they claim, keeps the easy marriage and divorce situation safe. According to the testimony of people there is a constant decrease in divorces. This they point to as an ample vindication.

THE palaces of the Czars, the churches, the cathedrals, and the art galleries are being well kept. They are open for inspection daily. Guides are always on hand. Groups of natives from all over Russia make trips to the two centers at reduced rail rates, and are taken through these buildings and are given specific instructions in art, history, politics, etc. The aim is to give all Russians the privileges which were formerly denied them, and they are encouraged to see the glories and evils of the civilization just passed. There is a definite

attempt to develop an appreciation for art, though in my opinion, it is doubtful if the government will make a success of such endeavors.

The instructors always emphasize the fact that this glory and grandeur was developed at the expense of the people. The injustices of the past capitalistic system are emphasized. In places the walls are lined with placards, which glorify the worker and industry and damn the royalty and the capitalists. In some of their buildings models of the world are shown with cannon pointed towards Russia in every country except Switzerland. It is emphasized that all the world is against Russia and are bent upon her downfall.

THE rich men's palaces are turned into rest homes for workers during the two weeks rest per year they are entitled to. Here in these homes the worker retires and receives food, bed, medical attention, etc., at the expense of the state. Even these walls contain some placards of Soviet propaganda. This propaganda policy is at work constantly. The moving picture shows, with the exception of the Tom Mix Wild West pictures, are also propaganda pictures glorifying the worker and showing the injustice of all others. Radios are gushing forth propaganda all day long throughout the cities. Streets are crowded with groups listening to the radios, ninety percent of which is propaganda and ten per cent music.

One of the great Monasteries in Moscow has been changed into an anti-religious museum, the injustices of the priests are exhibited. Some of it seems to be honest and fills one with sympathy, yet for the most part one cannot help but feel the element of propaganda in it.

The streets are filled with idle people every day. One-fifth of the workers of Russia have a "Sunday" off each day; that is, one-fifth takes its holiday every fifth day, so really every day is Sunday for at least one-fifth of the Russians.

THERE are a few beggars and a few waifs, but these were much less noticeable than in other European countries or America. There are not enough workers, but if one will not work one cannot eat. The government does not favor any visitors helping a beggar because theoretically the government can see that everyone has a job. It is not the purpose of the Soviet government to tolerate idleness in any form, but it takes time to get a perfect organization, and it is expected that beggars will disappear in a very short time.

Schools are being increased in numbers and size and the young people are apparently anxious to be educated. The teachers whom we met are an enthusiastic group. They teach children somewhat the same as in our public schools. We were somewhat surprised to learn that the children are taught English in the regular curriculum.

JUDGING by our experience the American dollar is treasured. The Russians seemed to prefer the American dollar to their own roubles. There were a number of experiences during a two weeks' stay which indicated that once they get hold of American dollars they hold on to them. During our short stay we encountered no more dishonesty in acquiring these dollars, however, than is found in other countries.

The officials were especially watchful that one did not photograph beggars, groups of children, nor anything else which could be used outside of Russia to show the worst side of their country. The Russians asked for fairness in these matters. Certain buildings, soldiers on duty, bridges, and certain other objects could not be photographed openly without provoking official wrath; although films were not examined at the border when we left the country.

WE were impressed with the earnestness which characterized all the more intelligent people. Some of their scientists are equal to any in the world along their

lines. They have large laboratories, much equipment, and use modern methods for illustrating their results. The people were busy securing all the information they could possibly get from the visiting scientists.

Surely after two weeks' obser-



An Excursion into the Country

vation with about twenty well educated guides one could not help but feel that the delegates were not being held to one set line of thought and travel. We were invited to make enquiries; we went freely everywhere; I cannot believe that we could not see behind the veil if a veil were being used to hide from us the facts.

THE Russian people seem to be happy, yet there is wanting an invisible something which is hard to describe. Are they as happy as similar people elsewhere? At certain ages I would say yes, but among some others I felt that there was a subdued sadness. Is it because they are subdued or is it because of the awfulness of the recent past, or does the visitor imagine he sees it because of the preconceived notions he has of Russia? I do not feel competent to say.

The minority is in power. This minority is powerful and intolerant. It brooks no opposition. In-

dividualism seems to be discouraged. No one can get ahead financially, for the minute this begins his money will be taxed or confiscated. The worker is looked upon as supreme. He is regarded as a more desirable citizen than the intellectuals. Rich people do not exist; they are subdued or have emigrated.

SOME Russians are enthusiastic over the Soviet experiment while others look upon it with less favor. The leaders disclaim any desire to break up the home, yet there seems to be evidence that this is happening. Religiously there is no opposition, yet there is the impression that they do not care to have anything to do with religion. A great building program is at work industrially and the outlook is very bright. Agriculturally Russia appears to be doing well for a country using so few implements and so little mechanical power. Scientific development gives promise of as healthy a growth as in other nations. In my opinion the people do not appear as enthusiastic over their new government as the Soviet literature would have us believe, but I do think they are now better off than they were under the old regime.

On the whole conditions are much better in Russia than most newspaper and magazine articles indicate. Perhaps as a visitor the writer was blinded somewhat, but he certainly did not see anything, which was suggested in the papers, the first day after leaving Moscow, that the women, to the extent of five million, were being armed as soldiers. Another article stated that Moscow was terrorizing the people with a new crime, that of shooting or exiling people who had hoarded silver coins. If this happened while we were there the people certainly did not pay any more attention to it than the average American does to an auto accident.

ABOUT two weeks after leaving Russia while the writer was
[Continued on page 392]

Facing Life

By DR. ADAM S. BENNION

IV

"Foresight—Building for Tomorrow"

THESE articles are not written to be argumentative.

They do not seek to prove any particular thesis. They are written rather in the hope that they may stimulate creative thought and lead to the translation of that thought into constructive action. And yet it is perfectly evident that some of the discussions carried forward must involve us in debatable considerations.

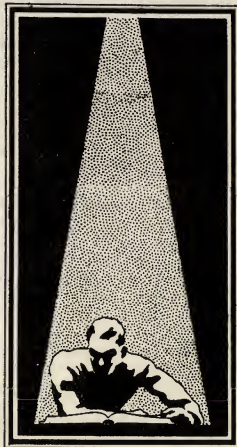
An interesting letter of the past week raises the issue as to whether or not a young man ought really to concern himself much about the future. The writer of the letter fortifies himself by quoting this scripture:

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:34.

IT is a hazardous practice to build a philosophy of life upon a single, isolated passage of scripture. One really needs to know so many things about the circumstances which called forth the statement in question. To whom was it given? What preceded it? What followed? How does it square with other passages on the same subject? Is it certain that our English translation is altogether adequate?

If the admonition was given to the immediate followers of the Master as a preparation for their missionary callings, then perhaps the passage just as it stands squares with good practice. Even today the successful missionary must leave his financial problems behind him. The account of the discussion in Luke 12, is really significant in this connection.

SOME scholars have made its application general but have interpreted the word thought to mean anxiety. And of course such a meaning squares with good sense. But for all practical purposes, I prefer to think the passage through in the light of the scriptures as a



whole and in keeping with the life scheme of the Savior himself.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." Proverbs 22:29.

SUCH declarations echo throughout the pages of The Good Book. At twelve, Jesus was about his Father's business. And yet at thirty, he felt the need of sustained fasting and prayer before launching his ministry intensively. His ministry was foreseen and planned "even from the beginning." No one can read all of the scriptures and escape the conclusion that God "took thought of the morrow." Read again the prophecies of the Old Testament if you would catch a glimpse of God's great vision of coming events. The whole Gospel scheme bids us not only think ahead even to the life hereafter but to lay our plans in keeping with our aspirations for an heavenly estate. "Take no thought of the morrow" can-

not leave a man comfortable even theologically.

But all this smacks of argument and as pointed out this is not a series in debating.

Other letters are genuinely heartening. I quote from two of them:

"Success to you as you encourage our young people to plan ahead for their futures. They will thank you for it some day."

"I want to make a place for myself. But I really wonder sometimes whether, if I take all the pains in the world to get ready to do something, I shall be able to find that something to do."

THIS last sentiment is in the hearts of dozens of young folk as they write in or as they talk their problems over. And, of course, it is a natural and very real query. Satisfaction attaches to the observation that practically no one of real character and intelligence who has paid the price in preparation has ever come to my attention not having realized returns from his advanced preparation. I know of a few cases of near failure but always there have been counter-acting factors over and against the added training.

Some one has said: "If our Foresight could only be as good as our Hindsight what a deal of grief we could avoid." That word Foresight—what significance attaches to its real appreciation. We say of course that Yesterday is gone—that there is no Tomorrow—but as a matter of fact neither statement is true. If you burned yourself yesterday the day's experience is still very real to you—its consequences are surely part of today. And tomorrow will be ours. If I gormandize tonight, my disordered "tummy" will surely be a reality tomorrow. So let's not fool ourselves by the poetry of fancy—let's build today knowing full well that tomorrow will find us enjoying or regretting what ever kind of building we indulge.

ANTICIPATION is one of the richest words in our language. Especially when *realization* comes trailing in to crown it. Whether you take the word legally, literally, or figuratively *Anticipation* is full of meaning. To "take before"—to "foretaste," to "foresee"—to "experience in advance"—to "project oneself out through actuality." The word really hints a sort of "trying on of life." And (the word is so practical.

In automobile driving, a good teacher always urges the novice to *anticipate*. To be aware that ahead are dangers—intersections, curves, bumps, sudden approaches, stray animals—in a word—because of a realization that unforeseen occurrences may arise, to be prepared in advance for emergencies. Thousands of accidents are caused in this country annually wholly because some one failed to think out ahead of the hood.

IN the matter of travel, *Anticipation* is largely the key to a happy trip. The fun of laying out the plans long before the trip begins is a major part of every traveler's satisfaction. Friends who are now hoping to go to Europe out across the next three or four years are already under way. They are working over European geography. They are building a background of history. They are even brushing up on the language they expect most to encounter. Think of the satisfaction open to one rich in the romance of Spanish history, tradition, culture, when he arrives at Barcelona as compared with the hurried dropping in of an unconcerned visitor. Or could you spend a week in New England how would you want to prepare for that week?

Nor is the meaning of *Anticipation* merely imaginative. Every successful business is directed by men who look far beyond today. They have established finances for emergencies, which may not be experienced for ten or fifteen years. They have projected a market out across a similar span of years. The record of industrial experience is cluttered with the failures of men who couldn't or wouldn't see beyond *Today*.

THE story of every successful farm is a story of anticipation. Fall plowing is a tribute to it. Rotation of crops is extended an-

tipication. The Dry Farmer regularly practices it in his summer fallowing. In the day of rain, the farmer lays plans against the burning baking of a sequent sun. No one cultivates merely for the fun of harrowing—he believes in securing increased returns and he finds them in the practices which are known to have produced them. He looks ahead in terms of what other men have learned by looking backward. The kindest thing these articles can do is to open to you a vista known to some of us in part because we have already come a little way farther along the path of life. We can at best put up a few signs at the crossroads.

DURING the past month I have interviewed three of the outstanding men of our state to ask them how important it is for a young man to look ahead—to anticipate his life's work. All three answered in almost identical terms:

It's the key to success.

The three men represent widely different pursuits. One is a successful sheepman; one, a prosperous merchant; and the third, an outstanding educator. The sheepman offered the thought:

"I really think the first two years of my experience with sheep determined my future. I started out with two other fellows equally as capable as I. But they earned wages and spent them. Fortunately I decided to take part pay in sheep after the first few months. The thought that I was getting sheep of my own—that someday I might have a herd—held me to my job. The more sheep I got the more enthusiasm I developed. That's been true with me ever since."

OF course, it's true. There's a genuine enthusiasm always to an undertaking that leads one definitely to a goal. The difference between a sheepherder and a sheepman is that one of them is "going some place and knows it." One of them has a job—makes a little money—spends it—and hints to the world, "I should worry about the future."

The merchant has succeeded eminently well. He didn't choose to talk about himself but he made these pertinent observations:

"I have hired and fired many men in my day. You can pretty nearly tell in the first month

whether or not a boy is going to make good. Of course the trashy fellow, the loafer soon goes out. So does the sneak and the 'hang-head'. But there are a lot of good, ordinary fellows who ought to do better than they do. They are willing—they do pretty well what you give them to do—but that's it—you *have* to give it to them—or they won't find it. The ambitious fellow, though, the boy who really wants to learn the mercantile business—the fellow who seems to be headed somewhere, he digs up things. As soon as he's through with one job he's after another. And you don't have to tell him. He's looking things up—seeing where they're kept in the stock—what they cost—in how large quantities they're bought and what the margins are. You just can't keep a fellow like that down."

THE educator agreed with the sheepman that *those first two years* are really tremendous years.

"You know," he said, "It's hard to get hold of yourself. You're just out of college. You've been tied down for four years there besides all the years in the grades and high school. And when you get that first check—well you feel like turning loose. Once you do it you somehow set a fashion for yourself. I'm thankful that in that first year I set my heart on going to Harvard. I could easily have spent all I earned. But as it was, those two years brought me in enough with what I could make in the summers to put me through Harvard the next year."

I feel certain that these three cases could be added to by the hundreds. Instead of adding to them, let's generalize by setting down a few basic considerations to be thought through fully by those who *really anticipate a worthwhile future*—by those who have the foresight to shape today's experience toward the realization of a greater tomorrow:

1. What are you now doing beyond the routine of your daily assignments which will pull you out of the rut of the commonplace?

2. Ten years from now what do you hope to be doing?

3. If you are now making money how much of it are you saving or investing toward a worthy purpose? The amount isn't

[Continued on page 405]

Additional Internal Evidence for the Authenticity of the Book of Mormon

By ISAAC B. BALL
Berkeley, California

THE sublimely beautiful account of the ministry of Christ among the Nephites stands in illumined loveliness against a sad background of three days of destruction and darkness. And in that darkness what dreadful groanings and tumultuous noises! What rumbling, trembling and rending! What howling, lamenting, weeping and wailing!

Yet, it must be admitted, the record of those fearful three days has sometimes seemed a bit unreal, perhaps, to many readers—not that one questions the truth of the record—but that the happenings seem, in character, so extremely unusual, not to say unheard-of.

But if a touch of realism is desired for this recital of the fell power of tempests, lightnings and earthquakes, the means are ready at hand. Easily accessible are abundant and vivid descriptions by eye-witnesses of similar, but more recent, devastations by these elemental angels of ruin. This original source material is extremely interesting and holds the reader almost spell-bound, if only for the utter awesomeness of it. And to many it will, doubtless, prove to be practically a virgin field of research.

A GREAT number of these documents need not be consulted before one becomes aware of two arresting facts. First, that definite and specific characteristics mark these death-dealing furies of nature—I mean hurricanes and earthquakes, and second, that never before in an average general reading has one been made aware of many of these more definite and specific characteristics. And when others are consulted as to their knowledge of the more exact nature of hurricanes and earthquakes, they quite freely report themselves little or no better informed in this regard.

And then it is that a third fact serenely sails into consciousness, namely, that somehow the account in the Book of Mormon (III Nephi) does contain briefly, but accurately, just those specific attributes and no others, which are spoken of only (and *can* be spoken of only) by eye-witnesses or by students of earth sciences, and are not known to average readers, or to college-bred people, in general, for that matter.

And so, of course, there can be but one conclusion, clear and convincing: the account in III Nephi must have been written by eye-witnesses, and could not have been composed by Joseph Smith. His reading and experience of these natural phenomena were necessarily limited in the extreme, even more limited than the average man's today.

HERE then is solid internal evidence for the authenticity of the Book of Mormon. No doubt

the great strength of this evidence will become clearer to the reader as the records from the Book of Mormon are quoted and along side of them are placed accounts of some recent eye-witness and of recognized scholars in this field.

However, before setting forth these accounts, please consider scholarly examples of a very similar line of reasoning in support of the authenticity of a Bible narrative. Sodom and Gomorrah were destroyed by the Lord on account of their shocking wickedness. I quote from Professor E. J. Houston's excellent popular treatise on volcanoes and earthquakes:¹

Let us now examine briefly the description Moses gives of the destruction of Sodom and Gomorrah and other cities of the plains. This destruction occurred during the life of Abraham and his nephew Lot. The record says that God told Abraham that he intended to destroy them because of their wickedness. Then follows in the 18th chapter of Genesis the eloquent pleading of Abraham for one of the doomed cities. At Abraham's earnest plea God promises to spare Sodom if fifty righteous men can be found therein.

Obtaining this respite, Abraham repeatedly asks further mercy for the city, and at last receives the sacred promise that the city shall not be destroyed, if but ten righteous people can be found therein. An evidence of the great wickedness of the city is seen in the fact that not even ten could be found. Whereupon the Lord gives notice to Lot that the cities are doomed and commands Lot to leave at once with his family. "Escape for thy life! look not behind thee, neither stay thee in all the plain; escape to the mountains, lest thou be consumed." Moses described what happened as follows:

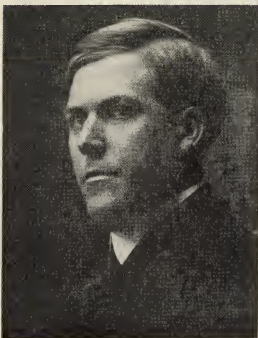
"The sun was risen upon the earth when Lot entered into Zoar.

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

"And he overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

"And his wife looked back from behind him, and she became a pillar of salt.

¹E. J. Houston, *Wonder Book of Volcanoes and Earthquakes*, chapter 30.



THE AUTHOR

"And Abraham gat up early in the morning to the place where he stood before the Lord;

"And he looked toward Sodom and Gomorrah and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

This is clearly the description of a volcanic eruption, for throughout the Bible things are described as they appear to be. When Moses speaks of the brimstone and fire being rained down upon Sodom and Gomorrah out of heaven, he is describing the phenomena as it would appear to one looking at it. Of course we know that in volcanic eruptions such things come to the earth through the crater of the volcano. The lava is thrown high into the air, and the hardening, (though still red hot) ashes rain down from the ash cloud that forms over the mountains. But, looked at from a distance, they appear to fall or to be rained down from the skies. In exactly the same way, Livy, the Roman historian, tells about showers of stone that fell from heaven in Mt. Albano, near Rome, for two whole days during the second Punic war. So, too, even Pliny, who had some pretensions to be considered a naturalist, in describing the appearance of Mt. Vesuvius during the terrible eruption of A. D. 79 when Herculaneum and Pompeii were destroyed, speaks of the red hot stones and ashes as falling from above. So, in reality, they did, although, as in the case of the plain, the material forming the cloud came from the crater of the volcano below.

As to brimstone falling from the sky, this is by no means an unknown or unusual occurrence during many volcanic eruptions, since sulphur is a common material, often thrown out of the craters of some volcanoes.

Note also the statement that when Abraham rose early in the morn and looked toward the place where Sodom and Gomorrah stood, he saw the smoke of the country go up like the smoke of a furnace. This was probably the smoke caused by the burning of the city, or even by the destruction of the crops in the fields, when ignited by the falling red ashes. It might also have been partly due to the burning of asphalt thrown out from the fissures in the ground, or to the shower of volcanic ashes that fell from the cloud that formed during the eruption.

That the cities were destroyed by a volcano far in the past appears from things outside the Bible proper, for Strabo, the Greek geographer, refers to Jewish tradition that thirteen flourishing cities were swallowed up by a volcano, and this finds fair corroboration in the ruins along the western borders of the Dead Sea.

ONE can hardly deny that such explanations add a needed

touch of realism to Bible narratives that have been so ruthlessly assailed by a criticism calling itself "higher."

In manner somewhat like this an argument may be presented in regard to the account in III Nephi, chapters eight, nine and ten. And



the touch of realism thus gained may not be unwelcome in this case also.

These three chapters in the Book of Mormon contain an abridged account of an unparalleled combination of tempest, whirlwinds, thunder, lightnings and earthquakes. These natural furies, acting in unwonted unity, effected the total destruction of at least sixteen cities and of almost the entire population of the Nephite nation. The records of these calamities are purported to be taken from original accounts of eye-witnesses, and to be abridgments by Mormon of the original plates. In fact it is stated that he was not able to record a hundredth part of the full accounts.

Mormon begins by stating that the man who kept the records was a just man and hence he is certain the record is true. According to this man's record thirty-three years had passed away since the sign was

given of the Savior's birth, and therefore the people began to look with great earnestness for the sign that had been foretold by the prophet Samuel the Lamanite, namely the three days of darkness over the face of the land, which would be a sign of the Savior's crucifixion. There began to be great doubtings and disputations among the people, as well there might.

And then it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. And there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire. And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned. And the earth was carried up upon the city of Moroni, that in the place of the city there became a great mountain. * * *

And the highways were broken up, and the level roads were spoiled, and many smooth places made rough. And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate. And there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain. And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know they were carried away. And the face of the whole earth became deformed, because of the tempests and the thunders and the lightnings and the quaking of the earth. And behold the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land. And it came to pass that when the thunders and the lightnings and the storm and the tempest, and the quakings of the earth did cease—for behold they did last about the space of three hours; and it was said by some that the time was greater; nevertheless all these great and terrible things were done in about the space of three hours—and then behold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness; And there could be no light, because of the darkness, neither

THE author of this article, I. B. Ball, has been engaged in school work most of his life. After graduating from the Utah Agricultural College and gaining practical experience as a teacher, he became superintendent of schools in Sevier County, and later served for eight years in the Vocational Division of the Department of Education for Utah. At present he is principal of a school in Berkeley and is doing special work at the University of California for professional improvement. Wherever his lot is cast he is a conscientious Latter-day Saint.

candles, neither torches, neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all. * * *

And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping



among all the people continually; yea great were the groanings of the people, because of the darkness, and the great destruction which had come upon them.²

THIS from the eighth chapter of III Nephi. Chapter nine records the words of the voice that was heard upon all the face of the land after the noises and the destruction had ceased. The Lord recites the names of sixteen cities which had been totally destroyed. For the sake of brevity let us, omitting the names of the cities, here group them according to the direct natural phenomena involved:

One city destroyed by being "covered by earth."

One city destroyed by being "sunk in the depths of the sea."

Four cities destroyed by being "sunk and buried in the depths of the earth and waters came up in the stead thereof."

Four cities destroyed by being "sunk and hills and valleys * * * came in the place thereof."

Six cities destroyed by "burning with fire," the phrase being used, "and I did send down fire and destroyed them."

And turning briefly to the tenth chapter we shall quote a few short but extremely vivid phrases, that let us know what the people had been through during the three days of darkness:

And thus * * * did the three days pass away. And it was in the morning and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to read, and the dreadful groanings did

cease, and all the tumultuous noises did pass away. And the earth did cleave together again, that it stood; and the mourning and the weeping and the wailing of the people who were spared did cease. * * *

Then, speaking of those who were still alive, it says:

And they were spared and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire; neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and darkness.

IN all these succinct phrases set down by Mormon as he read and abbreviated the fuller first-hand record inscribed by the III Nephi himself, we clearly perceive descriptions of three major natural phenomena. First, there is the hurricane, the great "storm," the "great and terrible tempest!" then the accompanying thunder and lightning; and finally the earthquakes, the "exceeding great quaking of the whole earth."

As shall be clearly shown presently, hurricanes are capable of destroying whole cities and their inhabitants, besides laying waste the country-side; and lightning which usually accompanies the hurricane is able to set fire to cities and strike down in death men and animals alike; while earthquakes crown all other calamities with their gigantic power of fell destruction. Now then, if hurricanes or lightnings or earthquakes acting singly are able to destroy a people, what shall we say of the sad plight that awaits any land where these three furies join hands in the service of an angry God?

TAKING up the definite characteristics of hurricanes or great windstorms, consider first an extract from the writings of the French savant, Camille Flammarion:³

"The large perturbations of the air are perhaps, next to great volcanic eruptions, the most fearful phenomena that take place upon the globe. * * * In Hindoo mythology, Rudia, the chief god of winds and storms, has become known also as the god of destruction and death.

"In the early part of the cyclone, a strange dull sound is sometimes heard like that of wind in very old houses during winter nights. The gusts which rend the air during the time the cyclone continues are said to create a

noise like that of the roaring of wild beasts, a tumult of countless voices, and cries of terror. At the point where the center of the storm passes, a formidable sound like the discharge of artillery, an incessant rolling of thunder, (the voice of the hurricane as it is in fact) is heard above all others.

"The progress of the wind meets with resistance upon the land, but the destruction is none the less terrible. Buildings which lie in its path are overturned; the waters of streams are driven back towards their source, isolated trees are torn up by their roots; forests are bent down as if they formed one compact mass, and their branches and leaves are scattered; even the grass is swept off the ground. In the path of the hurricane fly countless debris, like the flotsam carried along by a stream. Generally speaking, the action of electricity is superadded to the action of the air in motion and helps to augment the ravages of the storm. Sometimes flashes of lightning are so rapid that they descend like a sheet of flame; the clouds, and even drops of rain emit light; the electric tension is so great that sparks have been seen to fly from the body of man. A whole forest on the island of St. Vincent in the West Indies was killed by lightning without the trunks of a single tree being blown down.

"The most terrible cyclone of modern times is probably that which occurred on October 10, 1780, which has been especially called the 'Great Hurricane,' and which seems to have embodied all the horrible scenes that attend phenomena of that kind. Starting from Barbadoes, where trees and houses were all blown down, it engulfed an English fleet anchored before St. Lucia and then ravaged the whole of that island where six thousand persons were buried beneath the ruins. From thence it traveled to Martinique, overtook a French transport fleet and sunk 40 ships conveying four thousand soldiers, all drowned. * * * Farther south four other islands were also devastated, and most of the vessels that were sailing in the track of the cyclone were lost with all on board.

"This hurricane was quite as destructive on land. Nine thousand persons perished at Martinique, one thousand at St. Pierre, where not a single house was left standing, for the sea rose to a height of twenty-five feet and one hundred and fifty houses that were built



along the shores were engulfed. At Port Royal, the cathedral, seven churches and fourteen hundred houses were blown down, sixteen hundred sick and wounded were buried beneath the ruins of the hospital. At St. Eustache, seven vessels were dashed to pieces against the rocks,

[Continued on page 428]

²III Nephi 8:5-23.

³The Atmosphere by Camille Flammarion, page 335, et seq.

*Members of
Squad*

REAR ROW:
Coach William
Price, Walter
Champion,
Lawrence Han-
son, Lynn Foley,
Gib Hancock,
Afton Ririe,
athletic manager.

FRONT ROW:
Ray Couch, H.
Foley, Austed,
Ray Hancock,
Floyd Ririe and
Parley Hancock



GRAND CHAMPIONSHIP OF LARGEST BASKETBALL LEAGUE
the Ogden Fourth Ward M Men team. This squad reached the championship heights
to which 500 teams aspired.

Monarch of Mutual Basketball

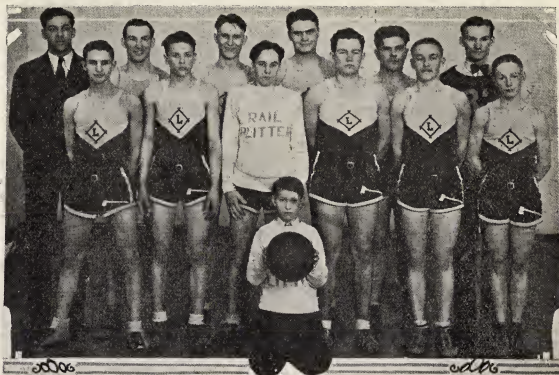
By LES GOATES

THE curtain was rung down on the 1930-31 Mutual Improvement Association athletic season on Saturday evening, March 14, in the new Weber Gymnasium in Ogden, with the playing of a championship game between the Lincoln ward team of Granite stake, Salt Lake inter-stake and all-Church title holders of the preceding year, and the Ogden Fourth ward five, the runners-up in the Ogden regional tournament.

The honor of leading the largest basketball league in the world was at stake. The Lincoln Rail Splitters, fighting valiantly to carry on the splendid basketball tradition it had already projected for one of the youngest wards in the Church, was up against a vigorous, crashing offensive style it had never encountered before on its arduous struggle through an hectic season's schedule, an elimination tournament and finally the titular series. Ogden Fourth, playing the game of its life, performed like a basketball team inspired. All the skill developed in long evenings of laborious drill by Coach William Price, was brought into vogue. It was a team of destiny and could not be denied.

GRAND champions of the greatest basketball association of all! Ogden Fourth, not even champions in its own district, arose

to supreme heights to capture this honor. Lincoln, after two years of undefeated play, carrying on with dogged fortitude all season with three of its 1930 champions on foreign missions, finally had



LINCOLN WARD RAIL SPLITTERS

runners-up in the inter-divisional M Men basketball tournament and all-Church champions of 1930. Members of squad:

REAR ROW: Coach Vivian Jensen, Wayne Garff, Captain Jack Fitts, Jack Matson, Tony Rhead, Assistant Coach, Major Garff.

FRONT ROW: Dee Bachelor, Horton Jensen, Jesse Fisher, Jay Gardiner, Melvin Jensen and Richard Ball. The mascot is Marvin Jensen.

to bow to the inevitable. Still what a remarkable performance the Lincolns turned in. "Eight out of Eight Thousand" they called them in 1930. In a league so magnificent in its scope, the odds are overwhelming against any team repeating a championship performance any time. The Rail Splitters did a remarkable thing when they repeated in their own stake and region, not to include qualification for the final titular contest.

The acquisition of the M Men championship by an Ogden entry probably came as a well-merited reward for the fine support given the tournament by the Mutual Improvement Association members and the townspeople of Utah's Junction City. All records for attendance at the Inter-regional tournament were shattered. Under the direction of Homer C. Warner, director of M Men basketball, and Floyd G. Eyre, who conducted the tournament at Ogden, every detail of management was attended to. It was indeed another "greatest" season.

AS Mutual Improvement Association basketball went out of the state of Utah for the first time in 1930 when it included the Pocatello division, so it extended its scope still farther this season by qualifying the leading team in the Los Angeles district and the championship aggregation from Nevada. Adams ward of Los Angeles played



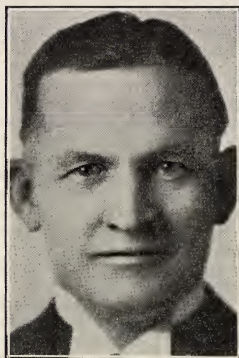
SOUTH COTTONWOOD CASABA CASTERS

winners of the Inter-divisional consolation tournament, were in many ways the most luckless squad in M Men basketball. Required to play nine games in 11 days in order to reach the finals through

the regional and fringe tournaments, the Cottonwood boys nevertheless played admirable ball and finished the Ogden meet with a clean slate after losing to Ogden Seventeenth. The players:

REAR ROW: Roy Breeze, Marshall Huffaker, Arion Erickson, Edward Erickson, Floyd Johnson, Preston Ballard and David Turner coach.

FRONT ROW: Edward Bruerton, manager; J. Reynolds, Mark Nickel, Forest Smith, Weiler Bringham and Eldon Smith.



FLOYD G. EYRE
director of Ogden inter-divisional M Men tournament, which was most successful ever held.

Lake tournament runners-up and lost. The South Cottonwood entry also had to eliminate McGill, Nevada, thereby completing a particularly difficult assignment before it could gain place in the Ogden series. This qualification series was termed the "fringe" tournament.

The field for the finals was made up of Lincoln ward of Granite stake, Salt Lake inter-stake winners; South Cottonwood of Cottonwood stake, winner of the "fringe tournament;" Provo Fifth ward, Provo regional champions; Mayfield ward, winner of the Richfield district honors; Ogden Seventeenth, Ogden, inter-stake title holder; Ogden Fourth, runner-up in the Ogden district meet and Pocatello Third, Pocatello champion. These teams all had to pass through the crucible of adversity before qualifying for the titular playoff.

WHEN the big showdown commenced, Lincoln and Ogden Seventeenth were touted as favorites, with Provo Fifth as a strong contender. The opening round brought Lincoln into combat with Logan Seventh and the champions gave evidence of its vaunted prowess by running up a score of 42 to 30 over the weary Cottonwood five which had been obliged to



Lehi Fifth ward, runner-up in the Provo district tournament and won out. It then played South Cottonwood, Salt

LINCOLN VANGUARDS
of Granite Stake.

These boys are all enthusiastic attendants at the Mutual meetings and verify the statement that "Mormon" lads reach for a cigaret or a bottle.

The members of this team:

FRONT ROW: Gibson, forward; Dale, forward; Fairbanks, guard.

SECOND ROW: Johnson, guard; Clays, captain and guard; Davis, center; Gerome, forward.

REAR ROW: Roberts, guard; Coach C. H. Wood and Garff, forward.

play every night all week. Ogden Fourth won over Mayfield in a spirited game, 41 to 30, while Provo Fifth, coached by Vern Greenwood, the erstwhile Brigham Young University star, won from Pocatello Third 39 to 21. Thus favorites won all the first round matches.

Lincoln was pushed exceedingly hard in the second round to win over Provo Fifth 29 to 26 and the Granite standard bearers suffered the loss of their heavy scoring forward, Jack Matsen, towering basketballeer with an uncanny eye for the hoop. Then came the big upset of the tournament. Ogden Fourth, beaten by Ogden Seventeenth in its own regional series, turned on its conqueror and triumphed 35 to 27. South Cottonwood stayed in the consolation running by winning from Mayfield 26 to 25, a heart breaking outcome for the plucky youngsters from the South. Pocatello completed the day's surprises by vanquishing the Logan Seventh, 26 to 11.

THESE results established Lincoln and Ogden Fourth as finalists. When these splendid quintets took the court the Weber Gymnasium was taxed to its capacity to provide seeing room for the enthusiasts. Ogden Fourth, just coming into its own demonstrated early in the game that it was out to topple the champions. In the first quarter Ogden led 6 to 1 and at the half had accomplished an unprecedented feat in holding the Rail Splitters to nary a single field goal. The first half ended 10 to 3. Lincoln got back on its game in the second half and shaking off its staleness scored 10 points, 13 going to the opposition and so the final score was 23 to 13.

In attaining the pinnacle of basketball success in the largest league in the land, the Ogden team demonstrated the fine qualities the game is intended to develop. It played clean ball all the time, was considerate and courteous and never once became excited or nervous. Coach Price had his players improving with each game. The Lincoln team, tutored by Vivian Jensen, that keen student of court technique who brought the youngest ward in the Church to the championship the year preceding, never played its best ball after winning a strenuous Salt Lake regional

tournament. The competition in its own stake was even harder than that afforded in the district championships so it is little wonder Coach Jensen's boys faltered at the finish.

AT the conclusion of this most successful M Men tournament the Ogden Fourth ward champions were presented with gold basketball fobs, emblematic of the highest honor the big Church organization had to confer. The Lincoln ward, immensely popular with the fans for its uphill struggle and courageous stand, received silver fobs in recognition of second place honors. These awards were made by Elder George Albert Smith, general superintendent of the M. I. A., who represented the General Board, donors of the prizes. Oscar A. Kirkham, executive secretary of the Board introduced the team members and praised the players for their fine sportsmanship and gentlemanly conduct. He also handed out laurel sprigs to Homer C. Warner for his untiring efforts in directing another basketball campaign and Floyd G. Eyre who managed the tournament so efficiently.

The Deseret News team awards, traditional with M Men basketball, were then presented by Les Goates, sports editor of the News. The team awards this year were bronze plaques mounted on walnut. The six district champions competing in the tournament received these prizes while the Ogden Fourth, grand champions, was given a plaque of greater dimensions and more imposing appearance.

OFFICIALS at the tournament selected an honor roll of all star players as follows:

FIRST TEAM

Jensen, Lincoln, forward.
Couch, Ogden Fourth, forward.
Fitts, Lincoln, center.
Garff, Lincoln, guard.
Ririe, Ogden Fourth, guard.

SECOND TEAM

Halverson, Ogden Seventeenth, forward.
L. Foley, Ogden Fourth, forward.
Scott, Provo Fifth, center.
H. Knapp, Pocatello, guard.
Jacobsen, Ogden Seventeenth, guard.

HONORABLE MENTION

Champion and H. Foley, Ogden Fourth; Rhead, Lincoln; Hughes, Logan;

McDonald, Ogden Seventeenth; Michaelson and B. Larson, Mayfield and A. Erickson, South Cottonwood.

THE Ogden tournament was an elaborate expression of a splendid ideal, great at its inception and still developing so fast that further provisions must still be made for its complete realization. The participation of California and Nevada teams this year gives evidence that plans must be formulated to take care of these M Men teams as well as those that took part this year in Washington, Oregon, and other states. There is no end in view. Wherever a group of Latter-day Saint boys are gathered, there will follow, as the night the day, an M Men basketball team. They played in scores of states during the recent season, on the islands of the sea and in foreign lands.

What of Russia?

[Continued from page 384]

crossing the Atlantic on board ship "Letitia" he noticed a radiogram which said that Soviet Russia was giving evidence of bankruptcy; the workers were deserting the mines; railways; new construction works, etc. Panic was evident all over the country, peasants refuse to deliver grain to the granaries, speculation and profiteering was at its highest point, the people were hoarding silver coins, bronze coins, and food. Labor discipline had fallen to a dangerous level. The writer might have given full credence to these reports had he read them before his visit to Russia, but now he knows that they do not harmonize with the observations made during his visit.

Americans of today would not tolerate the present Russian system of government. But her experiment may do good to the world. Who knows? Russia will be successful when she modifies some of her principles. This she is doing almost daily. Therefore, there seems to be evidence that they will be successful enough to make one feel that Russia will, within the next few years, influence the world in many ways, religiously, economically, politically, and agriculturally.



JOSEPH SMITH'S OLD HOME NEAR PALMYRA

Joseph Smith A Modern American Prophet

By

JOHN HENRY EVANS

VIII

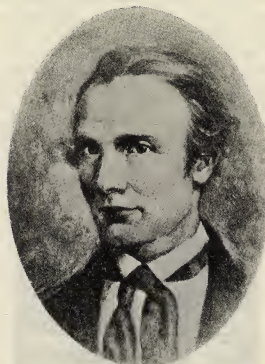
ON returning to his home in Harmony, the young seer is met, one day out in the field, by the Angel of the record, who hands him the urim and thummim.

Now, the urim and thummim has served Joseph well thus far as a means by which to obtain divine instructions concerning the new movement. It was through this instrument, as you may remember, that he learned whether or not the plates were in danger and that he received permission, if we may call it that, to let Martin Harris have the manuscript.

THERE are two questions preying upon his mind just now, and very grave ones. The first is whether or not he has lost his "gift" and "become as other men." It would appear that he has, for his mind has been "darkened" ever since the manuscript was lost. His anxiety on this point is very keen. The other question is, what to do about the matter that has been

translated, in the event he is permitted to resume his work. That is, should he translate that over again or not? With the urim and thummim in his possession once more, he can satisfy his mind on these points.

So he eagerly gazes into the sacred interpreters for an answer to these questions.



OLIVER COWDERY.

HE now obtains an answer to the first of his questions. The purposes of God, he is informed, cannot be frustrated. It is the works of man that fail. Also he is warned against a repetition of his offense in some other form. A man may have many revelations, but if he glories in his own strength and does not sufficiently heed the word of God, he will not only incur the displeasure of the Almighty, but will fall in the end. Joseph must, therefore, beware, repent of his transgression, and seek forgiveness of the Lord, who is merciful as well as just. Unless this is done, Joseph shall "become as other men and have no more gift." In any event, the work of God will go on, till a knowledge of the Savior shall come to the world through the Nephite prophets, to confirm that which has already come through the testimony of the Jewish prophets.

Having received this stinging rebuke, Joseph is deprived once more of this wonderful mediumistic instrument, and left again to his own reflections for a time.

That those reflections are bitter

goes without saying. Joseph is an extremely sensitive young man, and this reproof would naturally give him many a pang. He has learned a severe lesson. It does not do to trifle with sacred matters, nor to hold lightly the instructions of a holy being whom God has sent to you.

But he has received, in addition, a flood of light on the relationship between a man and his God, even when that man is given a special work to perform.

IT seems that repentance is a good thing. Joseph has found this to be true on more than one occasion; but this is a stronger proof than ever of the Father's willingness to forgive his children upon the least sign of genuine repentance in them. While he does not want, or expect, you to commit sin, still if you do and if you manifest true repentance, he stands ready and willing to forgive. That is a great thing to know. It is fundamental. It is a means of restoring a broken relationship between you and the Almighty.

It seems, too, that he, within certain limits, leaves you to your own resources, even when he has given you a commission. For, as a matter of fact, the Lord *could* have prevented Joseph from giving Martin Harris the manuscript; or, the manuscript having been taken away by Martin Harris, the Lord *could* have caused it not to become lost; or, the papers having been lost, the Lord *could* have brought about its restoration without any alteration. But the Lord did not do any of these things. He allowed matters to take their own course—up to a certain point. That point was where his purposes were interfered with. Maybe this was what Moroni meant when he told Joseph that God would come to his rescue when the plates were in danger *only in case his own powers and resources failed*.

This losing of the manuscript was a sorrowful lesson, but it was not without its compensations.

A FEW days later than the time this word was received through the urim and thummim, both the Nephite plates and the interpreters are given back to Joseph by the Angel of the record. Thereupon he looks again into the sacred stones for further guidance. And he obtains the necessary information.

He is not to retranslate the part that has been lost. The manuscript will be used against him. It has been stolen, and the thieves, inspired of the evil one, are waiting to see if he will attempt to reproduce the words of the manuscript. If, therefore, Joseph translates again the first part of the gold volume, they will exhibit an altered form of the manuscript as evidence that he cannot translate twice alike.

That childish scheme, however, will be frustrated. Joseph is not to attempt a retranslation. Ages ago God foresaw the incident of the lost manuscript and provided against it. With the book which Joseph received of the angel are some plates, called the "plates of Nephi." These he is to translate instead. They cover about the same time as the part that has been translated, the main difference being that these are in greater detail as to the religious history of the early Nephites.

JOSEPH'S standing with the Lord having thus been restored, he proceeds to wait, and to pray, for some one to be sent to him to replace Martin Harris as scribe. And he is promised that such a one shall be sent in due time.

Meanwhile, Joseph sets to work again on the farm, in order to provide for himself and wife the necessities of life and to lay up a store of provisions against the time when he will be translating the ancient record.

Early in April of the year 1829 a strange man comes to see Joseph at his home.

Joseph is plowing with a yoke of oxen. It is his own land—a small plot of ground which he has bought from his father-in-law, a part of that ninety-seven acre farm. The oxen, too, are his own. He purchased them from a Mr. Thompson. The plow is one of those that you hold by the handles and that is hard to hold, especially in unbroken ground like this. On the approach of the stranger, Jos-

eph stops his animals at the end of the furrow.

"Are you Joseph Smith?" the man asks; and, on being assured that he was speaking to the right person, continues with, "I am Oliver Cowdery. I have come to talk with you about the ancient record you are reputed to have in your possession."

The two grasp hands warmly. Then they both sit down on the ground, with their feet in the newly made furrow.

OLIVER COWDERY is twenty-three years old. At least, he will be this coming October. He is almost a year younger than Joseph. Like the young man whom he had come to see, he was born in Vermont.

By profession he is a school teacher. He has, therefore, some education. During the school year just closed he taught in Manchester, where the Smiths live. According to the custom of the time, he "boarded round" in the homes from which his pupils came. Thus it was that he lived for a time at the home of the Smith family. And it was here that he first learned the facts in the claims of Joseph to having seen an angel and to having in his possession a set of gold plates of ancient origin. Oliver had wanted to know if there was any truth in the rumors concerning Joseph.

Young Cowdery had been deeply affected by what the Smiths told him. Naturally of a religious turn of mind, though not a member of any church, he was anxious to know for himself whether Joseph's claims were true. And so he had come to Harmony to find out.

AS the two young men sit there on the ground, with their feet in the furrow and the tired oxen glad of a chance to rest, they exchange confidences and information. Oliver gets the desired first hand story of the angel and the plates. He decides to stay and write for Joseph. Two days later, therefore, the translation of the Nephite history is resumed. The curtain is put up again; Joseph takes his place on the one side, and Oliver on the other side, with paper and pen and ink.

As time goes on and the dictation proceeds and is set down, Oliver takes a notion that he would like a further "witness" that he is engaged in God's work and not Joseph Smith's.



This idea, no doubt, takes its rise from two sources. Only two months before Father Smith, while on a visit to his son Joseph, had requested that Joseph inquire of the Lord what part he, Father Smith, was to play in the new religious movement, and Joseph had received a revelation for the elder Smith. Oliver had doubtless heard of this, on Father Smith's return home. And then, too, young Cowdery wants a further witness for himself. So Joseph inquires, and receives a revelation for Oliver through the interpreters.

ONE thing that Oliver is told no one else knows but himself, "Call to mind," says the divine Spokesman, "the night you cried unto me in your secret prayer, that you might know whether these things are true. Did I not speak peace to your mind? What greater witness can you have than that? And now you have another witness. For I am telling you what no other man knows."

Another thing Oliver is told in this revelation: "Seek not for riches, but for wisdom. If you do that you shall be rich indeed, for the mysteries of God shall be unfolded to your mind. He that hath eternal life is rich. Be faithful and diligent in keeping my commandments. Be patient, be sober, be temperate. Stand by my servant Joseph faithfully in whatever circumstances he may be in for the Word's sake. Unto you, as well as unto him, I give the keys of the gift by which light shall be brought to this ministry, that every word shall be established by the mouth of two witnesses."

OLIVER is satisfied. He has been granted another bit of evidence that he is on the right path. And now he tells his companion of a certain night in Manchester when he prayed most earnestly that God would reveal to him the truth concerning this marvelous thing he had heard about, and that his prayer was answered. Besides he had been made a virtual partner with Joseph in this new religious movement.

From now on, therefore, the translation of the Nephite history goes on uninterruptedly. Joseph dictates and Oliver writes—the one behind the screen, the other in front of it.

There are several threatened interruptions, though.

For one thing, the young men are visited by persons from the east. Father Smith is one of these, as we have seen. So also are Joseph's brothers, Hyrum and Samuel H. These have come because they are greatly interested in the work of translation, and they have traveled about a hundred miles to gratify this interest. And they carry back with them some very interesting things they have learned about what they have come to call "a marvelous work and a wonder." For they have all asked for, and received, revelations touching themselves, through Joseph's looking into the urim and thummim.

THEY take back with them admonitions to serve God with all their heart and mind and strength; to cultivate the virtues of brotherly kindness, wisdom, knowledge, faith, and kindred qualities, as being vastly greater than all the riches of the world; to thrust in their sickle, for the harvest is ripe; but not to preach till they shall have studied the word of the Lord, and then only to preach repentance to their generation.

And then, for another thing, the two literary workers run out of provisions—at least, they are about to.

The good samaritan in this case is no other than Joseph Knight. We have met this man before in this biography, if you will stop to think. He is a man well along in years—old enough, in fact, to be the father of the two young men—and he lives in Colesville, Broome county, New York.

HOW he came to know that Joseph and Oliver were in need of provisions, history does not say. But we have our suspicions. For those were unusual days with the beginners of "Mormonism." At all events, just as the young men

are getting ready to drop their task of translation and go to work for a while at some job, along comes this good, kindly soul, with enough supplies of all sorts to last for some time. Nor is that all.

"Boys," he tells them, "I'll be here again before long, with more supplies. There's plenty where these came from."

And he is true to his word. For on several occasions he makes the journey from Colesville to Harmony carrying supplies to Joseph and Oliver.

Among the youthful acquaintances of the young men is David Whitmer.

DAVID WHITMER lives at a place called Fayette, on the road as you go from Manchester, not far away, to Harmony, just over the line separating the states of New York and Pennsylvania. He is now about twenty-four years old.

He and Oliver are closer friends than he and Joseph. They first met in Palmyra. David was there on business. This was after the young pedagogue had taken his school position in Manchester. A strong friendship had sprung up between the two.

Among the things they talked about on that first occasion were the rumors connected with young Smith. These rumors were to the effect that one of their neighbors claimed to have seen an angel and to have now in his possession some gold plates which he had dug up out of a neighboring hill. The boys were very much interested, and wondered if there was any truth in these rumors. Oliver, as being on the ground, said he would investigate and report to David when they should meet again. Or maybe he would write. He does both. And his report was favorable.

In fact, he intended, he said, when his school was out, to go on a visit to young Smith and in case he felt satisfied, to assist him in translating the ancient record. On his way to Harmony in April, Oliver called on David at his home in Fayette, and when he left there he promised to write his impressions. This he did, at the same time sending a few lines of what he had written. The two have been corresponding all this time that Oliver has been with Joseph.

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Making Economic

Fur Fly

By

PROF. FRANK R. ARNOLD

of the Utah Agricultural College



NO one can drive along the Yellowstone highway from Salt Lake to Ogden without becoming fur conscious, such happy hunting grounds do the lake shores and sloughs furnish for muskrats and such perfect fox farms might be up in the mountains. And if you stop to see Wilford Wood of Wood's Cross before you push north you will get a fur complex equal to that of a French trapper at the time when Bridger first invaded the west or that of a buyer at the Frederick Huth auction rooms in New York City. Wilford Wood knows fur, and loves fur, and makes you love it. His boyhood trapping days in the mountains between Salt Lake and Morgan started his fur frenzy. A mission he fulfilled in Michigan and Manitoba for the "Mormon" Church showed him that waste land was fine for fur farms, and



Mr. Wood's teepee trademark—a teepee covered with bear and cougar skins.



Mr. Wood and a pair of tame raccoons

an inheritance from his father of thirty-three acres of dry farm grapes has given him the best fur producing food. Now he is making the fur fly financially, is the leading pelt buyer in the five states of Utah, Nevada, Arizona, Idaho, and Wyoming, thinks that every boy scout should have a fur project, and wouldn't care if the wool tariff were removed. Would just as soon see the grazing lands of Utah covered with silver foxes as with sheep. What's wool, now-a-days, in the eyes of a fur man! Why every woman wears more fur, cotton and silk just now than she does wool. She is even willing to deny herself food if necessary in order to have a fur coat.

MR. WOOD will talk eloquently and convincingly of fur when you go to visit him and though you will find many dis-

tractions, and a view of the Great Salt Lake where summer nights the aeroplane lights flash in the eyes of the buffalo on Antelope Island, your visit will be fur from start to finish. Mr. Wood will take you up in his high vineyard, tell you how his father started dry farm grapes there many years ago, cultivating all the eastern and European varieties from Black Hamburgs to Concord and from Malvoise to Niagaras. He'll show you the old barn where the hay used to be packed in November with Casabas and honeydews waiting for the Thanksgiving and Christmas market. Then he'll tell you the Aesop's fable about the fox and the grapes, quote from the Bible about how the foxes spoil the vines and then



you'll begin to see the relations between grapes and silver gray foxes and realize that the best fox farm is one located in a vineyard. According to Mr. Wood the best food for foxes is fruit, if you want to produce fur of superior quality. Especially grapes, though oranges, apples, grape fruit and vegetables are also good. Laurel wheat, a Utah breakfast food, has also been found good but grapes are better. When the foxes are becoming prime they must have vegetable food. Only during the breeding season and the 53 days of gestation is meat necessary for them. Mr. Wood argues that the lightest, fluffiest furs come from Alaska where the foxes live on birds and berries and never have been able to catch up with wild horses and make a meal off them as do their relatives in captivity on fox farms.

AFTER partaking of grapes with the foxes you next go with Mr. Wood to see his silver foxes and his raccoons which are in yards around a mammoth teepee over which are stretched skins of bear and cougar that he has bought at the state sales of bounty skins. This brings you near his tannery and work rooms and his storage warehouse which is cooled by water from mountain springs and has cement walls four feet thick. You thus get into the business side of fur and here Mr. Wood is even more eloquent than he is on grapes.

According to him the pelts sold in the home market, tanned there, and made up there represent a vast economy in avoiding the middle man and in securing honest grading. When you think of the St. Louis floor sales, the New York auction rooms, the brokers, the manufacturers, the wholesalers, the

retailers, you can easily see how a pelt can increase in cost two to three hundred per cent and it stands to reason that pelts glazed, tanned, dyed, and made into coats or trimming material in the West can compete successfully with the commercial output of New York



Silver Foxes raised by Mr. Wood

and London. Another advantage in the home market is that when the pelts are all weighed the fur farmers can see and compare qualities of leather and fur as produced by various foods.

Then, too, the matter of grading is all to the advantage of the home grader. When Mr. Wood

became surer than ever that our musk rat pelts whether they came from west of the desert or from Soda Springs could be demonstrated as equal to any in the United States. He claims that by this means he has changed the grading in the furs of his district from "Southern Stuff" to grading according to quality and thus has raised their values twenty per cent.

GRAPES for fur, fair grading for Utah and surrounding states, furs tanned and made up at home to avoid middle men's prices, these are some of the fur features in which Mr. Wood takes pride as well as profit. One of the next things he wants to

fight for is fur in the Boy Scout scheme of merit badges. At present there is no distinctive award for the Boy Scout who knows trapping and the treatment of pelts. And yet such knowledge is always an important source of income for a country boy as well as an introduction for him to valuable corners of sociology and biology. You cannot expect the Boy Scout to start a fur farm and compete in the business world. Fur farming doesn't pay except for high priced fur and even there silver fox breeding



Buffalo on Antelope Island in full view of Mr. Wood's Tannery

first landed in St. Louis with his pelts he was asked where they were from and though they were from Utah they were graded as "Southern Stuff" so as to reduce the purchase price. He was convinced that Utah could produce as fine a quality of fur as any eastern section and better than any southern, so he asked the graders to pick out some of their best rat skins and he would select the best of his and then they wouldn't be able to tell which was which. And they couldn't. Mr. Wood had the same experience in New York and

stock this year has fallen as low as \$300 a pair when five years ago it would have brought \$800, and the average silver fox pelt this year brought only \$47 to \$125 each while last year they were forty per cent higher. This is business for a financier, but a Boy Scout can certainly learn to recognize at least 20 different pelts from muskrat and ringtailed cat to chin-chilla and seal, he can learn tanning, he can visit mink, raccoon, beaver, and fox farms, as well as buffalo and beaver preserves, he

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FIRST TRAIN IN UTAH



WM. S. ROBINSON

He Knew the "Rocket" and "Puffin' Billy"

By Dr. LOWRY NELSON

Of the B. Y. U.

IT has been one hundred years since George Stephenson was instrumental in establishing the first successful railroad from Liverpool to Manchester, but Mr. Wm. S. Robinson of American Fork, who is now in his 90th year, remembers well the first locomotive to operate on those historic rails. The name of the first locomotive was the "Rocket." Three locomotives which were contemporaries of the "Rocket" and which operated on the same line were "Puffin' Billy," "Samson" and "Goliath."

MR. ROBINSON, who was born in England in 1840, came to Utah in 1849 at the age of nine. He was among the first settlers of American Fork. The

next railroad train he was destined to see—after leaving England and the Liverpool and Manchester—was the Union Pacific train after the completion of the transcontinental system in the late sixties.

Mr. Robinson's father assisted in the construction of the Liverpool and Manchester railroad, and after it was completed, he became a "guard" on the road. A "guard" was possibly the equivalent of our American conductor.

Mr. Robinson remembers a number of interesting details about this first railroad. The engine, "Rocket," weighed 7 tons. It would not run if there were as much as 2 inches of snow. The cylinders were vertical, and the average speed was twelve miles per hour. (History records, however,



Salute Your Partner

that the "Rocket" achieved a maximum speed of 29 miles per hour in trial runs). The railroad had to be absolutely straight, or the train would jump the track. There were no tickets. The passengers paid their fares in cash, on the train.

IN regard to the early necessity of railroads being absolutely straight in order to avoid derailling, it is of interest to note that Cooper built the "Tom Thumb" in 1829 which was able to negotiate curves.

Mr. Robinson's father, incidentally, was the first to suggest the use of sand as a safety measure to prevent the slipping of the wheels on the rails in wet weather. It happened after a run during which the "Rocket" got away and they were unable to stop it on account of the wheels slipping on the wet rails. The directors of the company asked Mr. Robinson, senior, what he would suggest as a means of preventing it, and he recommended that supplies of sand be provided at certain points along the way, so that they could put it on the rails when it was needed.

IN addition to his historic importance as a connecting link with the beginnings of modern railway transportation, Mr. Robinson is a very good source of early history concerning the settlements in Utah valley. Perhaps of chief interest in this connection is his general attitude toward the early days. While many of the pioneers think they had a hard time of it,

Mr. Robinson thinks they were better off in those days than people are today.

"They talk about this being a desert out here," he said, "I wouldn't call it a desert. When you have as pretty a stream of mountain water as ever flowed running past your door; a nice large lake of fresh water near at hand, in which there were plenty of fish and with plenty

of ducks on the surface; and natural meadows where every morning you could see herds of deer; I don't see that it's much of a desert."

"But there were times when you went hungry weren't there?" I asked.

"Oh, yes, we were on rations a time or two. But then, you see, everybody was in the same boat, and we didn't mind so much. Not like it is now, when a few are rolling in wealth and many people going hungry. In those days people shared with one another, and weren't so anxious to get hold of the dollar.

"Brigham Young told us how to do, and we did it," Mr. Robinson said. "He was a real leader. He told you what to eat, how to dress, how to raise your babies, and how to hold your girl when you dance with her."

AS he called to memory the dancing of the early days, Mr. Robinson remarked that the pioneers had very good times at the dances. They were only allowed one waltz to the evening; all the rest of the dances being of the "square" variety. And, as he already had said, the manner in which the boy held the girl was quite rigidly supervised.

It is truly amazing to realize that we have living among us a man whose memory goes back to the very beginning of the marvelous transportation systems of the world. It is suggestive of the almost incredible development which has taken place since the organization of the Church in 1830.



There was Plenty of Game

The Young Seer

*THE lofty quiet of cathedrals
May be as prayer, or it may be
death,
A dim-walled tomb for human
seeking.*

*Religion had been made incarnate,
And the body, growing old, was
still worshiped and exalted,
And entombed.
Color and movement, and the
whole hushed music,
Were all as for a funeral, drawing
toward silence,
Closing men's eyes aforesight.
—Why did they make Death to be
their God,
And the sleep of death their peace?*

*Life is everywhere, where laughter
is permitted,
For there is childhood, wide eyes
and questions.
There is laughter still for Amer-
ica's youth,
And the rawness of our farm-boy
days,
Our heritage all measureless, our
future wholly marvelous,
While our present was a lean log-
house.
There were wooded hills and valley
lands,
And many sons to work them,
And reading of the Bible by the
evening fire.
And the matter of God could never
be settled—
Methodists and Baptists and
staunch Presbyterians,
Testifying, proselyting, arguing sal-
vation.*

*From among these men rose
Joseph the Prophet,
Young as America itself,
Tall with a good inheritance,
Intent with his race's questioning,
no longer to be turned aside.*

*O young seer of the New World,
Kneeling near the great trees and
asking of God,
Surely it is you who can save us
at last
From the darkness that came upon
our fathers.
Ere yet we grow to manhood and
awareness of death,
Teach us the full honest faith of
youth,
Lest we too turn and cower for
shelter
Within dark words and dark walls,
Calling them sanctuary, worshipping
of God.*

—Anna Musser.



TOMORROW

By

MRS. NESTOR NOEL

TOMORROW! There is a fascination about this word!

If we are feeling depressed because skies are dull and grey, what matter? Tomorrow the sun may be shining!

If the postman has just passed our door and not brought us the long-delayed letter, even then we do not lose hope: for he may bring it tomorrow!

The child who left home so many years ago, the boy or girl for whom we shed such bitter tears may not come back today, it is true; but tomorrow we may see this child—now grown-up,—turn down the old lane and walk straight up to our front door, just in the old, casual way, as if there had been no bitter years in between.

O the golden tomorrows! Without them, how could we live? To every Man, Woman and Child, tomorrow means promise. The Man sees bright prospects in his business—tomorrow! He is sure that everything will be all right, he need not worry any more after tomorrow. Tomorrow, the Eldorado will be his!

The Woman sees love shining in tomorrow's eyes, she sees the fulfilment of all her dreams, she sees the castle in the air come true, she sees little children playing

round her knees, she sees happiness and peace—tomorrow!

Even the Little Child knows that if she be good today, there may be a prize, tomorrow! Is not the party tomorrow? Did not Mother promise to take her to town tomorrow, to buy that French jointed doll with natural, curly hair and sleeping blue eyes? The little child breathes a sigh of relief into her pillow, because the quicker she goes to sleep, the sooner tomorrow will come!

Even the poor sufferer on a bed of pain, in her own home or in the hospital, looks forward to tomorrow. Tomorrow, the pain may

be a little less. Tomorrow, after a good night's rest, the dull, aching throb may be easier to bear! Suppose the pain as bad as ever, will not tomorrow be visiting day? All sufferers know the magic of that word which brings the outside world to them and shows they are remembered and loved. Hours of pain would be drearier were there no visiting days,—tomorrow!

We have many ups and downs in our lives. We think of the tomorrow when our farm will be sold and we can retire to the seaside of our dreams. We live for the tomorrow when the mortgage will be lifted, and the dear old farm will be our own at last! Those who look forward, never backward, can always be happy; for no one knows what the future may have in store. It was a wise provision of Providence that we cannot know what lies in the tomorrow of our lives!

We can paint this a rosy hue. We can look through the bright lenses which color it golden. We can see the silver lining to every cloud. When will bright days come? When will the cloud be lifted? When will our days be filled to overflowing with happiness? The answer is—tomorrow!

We know that we do not own the past, that we are uncertain of



the future. Only the present is ours. Why then do we so long for tomorrow, which we may never have? It is because we *may* have it, and this chance fills us with the joy of anticipation. We do not want to be pessimists and say that tomorrow never fulfils the expectations of today. On the contrary, we love to think that it will surpass our best imaginings, our wildest expectations!

Tomorrow is unknown, and there is a fascination about an unknown quantity. Are we not all like children longing to open the parcel to see what is inside? Unless the past has made us gloomy pessimists (and it seldom does this) tomorrow hides untold possibilities. It is like the deep, unexplored cavern. The best of it is that we never can explore tomorrow, because when it comes it is today! "Hope springs eternal in the human breast"—else how could we live?

Tomorrow keeps up our courage—tomorrow helps us to smile even while our hearts are broken—

tomorrow is an island of sunshine in a sea of sorrow.

I love the word "tomorrow." Often I go to sleep with it on my lips because it is so gracious! Suppose we do not have tomorrow? Is that a reason why today we should not enjoy tomorrow?

The optimist enjoys tomorrow. It is the golden land of opportunity. He prepares for it all the time. He sees it in a vision, keeping it ever before his eyes. The tomorrow of his children's lives helps him to work harder.

The man or woman who is working for one of life's prizes looks to tomorrow when the reward will be won. It is this glorious onward look which teaches us not to be content with today's success. Tomorrow we may do so much better!

When people tell me not to be forever looking forward, I will not listen to them, for my face is turned to the rising sun and its promise is golden. Why not take every joy Life has to offer? If these joys cannot come until to-

morrow, why not enjoy them in anticipation? Have you seen that beautiful picture called *Anticipation*? In it the bride to be looks forward, eager, unafraid.

We need not fear the morrow. With each day will come its strength.

If to look forward makes us children, is there anything wrong in this? Have not wonderful things been promised us if we become "as little children?"

Tomorrow! The magic of that word!

Our hair may turn grey, and our senses may not be alert, but, still, tomorrow will stand for something intangible, something which must ever spur us on to greater efforts.

Tomorrow! Do you not feel its hope, its wondrous possibilities? Let people talk as they like! Look forward! If there be a glamour in tomorrow, why not? It can do us no harm.

Tomorrow, tomorrow, and—tomorrow!

Advice to Parents

From an address by President Heber J. Grant, on April 6, 1902.

LET us teach our children by example as well as by precept. When we earn a dollar let us pay ten cents as tithing; when we give the children a dollar tell them to pay ten cents to the Lord. Let us see that they go regularly to Sunday School, Primary and the Mutual Improvement Association, and, in this way, they will learn to love the work of the Lord; their time and talents will be occupied; and they will have no time to waste with those things that are not good. I have heard men and women say they were going to let their children grow to maturity before they sought to teach them the principles of the Gospel, that they were not going to cram the Gospel down them in their childhood, before they were able to comprehend it. I think such people are lacking faith in the principles of the Gospel. * * * The Lord has said it is our duty to teach our children in their youth, and I prefer to believe him rather than the words of those who are not obeying his commandments. It is folly to imagine that our children will grow up with a

knowledge of the Gospel without teaching. Some men argue, "Well, I am a Latter-day Saint, my wife is a good Latter-day Saint, we were married in the temple and were sealed over the altar by one having the Priesthood, according to the new and everlasting covenant, and our children are bound to grow up and be good Latter-day Saints; they cannot help it; it is born in them."

I have learned the multiplication table, so has my wife; but will our children be born with a knowledge of the multiplication table? I may know that the Gospel is true, and so may my wife; but I want to tell you that our children will not have that knowledge, unless they study it and gain a testimony for themselves. * * *

My brothers and sisters, if we will study the Scriptures and keep the commandments of the Lord, all the promises will be fulfilled upon our heads, and we will grow in light, knowledge and intelligence. There is no such thing as standing still. The Church is not standing still; * * * it is progressing, and the power and influ-

ence of the adversary and those who are working against us are waning. * * *

I rejoice in the * * * fulfillment of the prophecy of the Prophet Joseph Smith, that after the Latter-day Saints should be driven, and many put to death by their persecutors, and others lose their lives in consequence of exposure and disease, that some should live to go to the Rocky Mountains. I rejoice that we have become a mighty people. The growth of the Latter-day Saints, in view of all the opposition and persecution against the people, is simply marvelous, and we are being looked upon in wonder and amazement by intelligent people. *

"God bless you, my brethren and sisters. God bless all the institutions of Zion, and help us all to be true and faithful, to be diligent in the performance of our duties, and to set an example worthy of the imitation of the world. May God help us to do this, and to teach our children, that they may be exalted with us in the Celestial kingdom, is my prayer, in the name of Jesus Christ. Amen."

Glancing Through

Brief Reviews of Outstanding Magazines

By

ELSIE T. BRANDLEY

Spank it Out

BY GARRY CLEVELAND MYERS
(From the Forum)

THE general idea that a child psychologist is an expert who believes in letting children do as they please is a false one, created by others than psychologists themselves, and through them the notion has percolated that all forms of corporal punishment are barbarous and brutal—that the scientific rearing of children forbids spanking.

Has anyone ever proven scientifically that a child should or should not be spanked? Opinions have been offered, and I am merely offering another.

The difference between destroying a neighbor's flower garden at the age of four and robbing a gas station at twenty is only a matter of degree, and the breakdown of parental authority in the American home is doubtless a basic cause of increasing crime. The child who has not learned the meaning of "No" before his third birthday will be dangerous to property and will jeopardize the rights of others. The meaning of the word will have to be learned later in life at fearful cost to himself and other people.

I take my hat off to the mother who can teach small children to handle property carefully and consider the rights of others without inflicting pain, but she will have to be a most skillful person, and will have to spend a great deal of time with the children.

Early lessons in restraint are valuable for many reasons, one being the acquaintance with basic safety habits. Hundreds of the children who are run over or burned have never been taught to avoid these dangers. They may



have been told, but mere telling does not always penetrate.

How can we make our warnings to children become a part of their very being? I believe the answer to this is in the good old-fashioned spanking, administered vigorously enough and applied intelligently. No thinking parent would strike a child on the head or face, nor use a shoe or hair-brush. Some prefer a switch, but when it is needed nobody ever knows where it is, and the palm of the hand, like the poor, you have always with you.

My belief in spanking is the result of experiment. Deliberately my wife and I outlined a program to use with our three children. Certain things they were told not to do, and when they disobeyed, they were spanked; and we always had a number of toys ready to which they could turn, but the spanking should not assume undue importance. We agreed that it was necessary that the child should feel immediate pain the first time he broke a law we had imposed, and

every time thereafter, until he stopped breaking it, this punishment to be inflicted in no other situation. We felt that if we could make forbidden things distasteful enough, he would avoid them, and were surprised to find that very few spankings were necessary to bring results. The mere "No" often sufficed. So far as we can discover, the spankings have had no undesirable effects.

This systematic development of specific inhibitions during early years justified itself at once. By the time the children were four years old, the spankings could be substituted effectively by less drastic measures. By saying "No" and giving a few spankings to prove that we meant it, we have been able to avoid much of the nagging and scolding otherwise made necessary.

It must be remembered always that punishment prevents, but it does not teach. To spank a child in order to make him pick up his blocks establishes wrong connections—identifying pain with good behavior instead of bad. In short, I believe that only negative commands should be given, and only a few of them, to young children. Tell them not to destroy property, not to meddle with dangerous things, not to annoy other people, and when they disobey, let "No" mean instant inhibition. If this warning is not enough, a spanking is in order. A small child need not always see *why*; give him habit patterns first and reasons afterward. I believe a child should learn early that there are certain things he must not have and must not do; that fundamental inhibitions are acquired most easily before the child is three years old and that the practical and common-sense method of driving home these lessons is the good old-fashioned spank!

It Isn't Paradise, but—

BY AUGUSTA W. HINSHAW
(From *World's Work*)

ALL hope abandon, ye who enter here!—such is the unwritten legend over the gateway of the old school penitentiary. "What are you able to do best?" How can we prepare you while you are here to support yourself outside when you leave? These are the first questions Dr. Mary B. Harris puts to the woman who has been committed to the Federal Institution for women at Alderson, West Virginia, for violation of a federal law."

The future of a woman, and not her past, is the problem of paramount importance when Dr. Harris (our only woman prison head) talks over a case with the staff members of the institution, and no matter what laws she may have violated it is a future of sane, purposeful living toward which plans are made. "Her past is considered only as it indicates that future which will be most likely to prevent the repetition."

The federal institution, with its 500 acres, its administrative buildings and its sixteen cottages for inmates, has nothing about it to suggest prison. It is beautifully situated, and those who dwell there are made as happy as possible—but to look into the faces of those left there when one of their number is released proves that exile, even in pleasant places, is never paradise. Alderson prison is "a junk yard, in a manner of speaking, of broken hearts, defunct character batteries and punctured, deflated spirits. Society's task is the reconditioning of the usable best to be found in virtually every human being, in the hope that it may be fitted into the social order rather than returned, a certain clog in the machinery of life."

To the women who come to Alderson the discipline of order and responsibility is real punishment at first, but later it does wonders in the way of bringing about physical and moral improvement. To the surprise of every woman who enters as an inmate, she finds that her time will not be spent in idleness, but employed in a manner which will be advantageous when she leaves. Cooking, serving, housekeeping, "virtually every task of institutional upkeep,

from all outdoor work to book-keeping" is performed by the inmates. Farming, operating a canner, laundry work, sewing, rug-making, upholstering, painting of furniture, as well as Red Cross nursing and household management are taught. Reading, writing, book-keeping, stenography and typing are also taught, and a library is available for all. Each woman is given some choice of occupation and study, and little time is left her for discontented brooding over the conditions which placed her there. "Her primary punishment is the loss of freedom to live a misguided life, and the deprivation of such delights as may have gone with it. She is matriculated in an institution semi-industrial and semi-educational, and sentenced to a regulated, purposeful existence while she is there."

The success of this institution's method is due largely to the radical departures made from usual prison practices. Matrons having had experience in other jails, with their inevitable traditions of suspicion, aloofness, the hopeless incorrigibility of the inmate and the perfunctoriness of her own work, and the results of this policy are indicated by the love and appreciation the inmates come to feel for their warders.

The manner of handling new cases is so friendly, so casual, so unprisonlike that a woman is taken off guard as soon as she enters and is questioned by Dr. Harris, and her interest in the program outlined for her is awakened. Careful watch is kept of her progress and if a change is recommended by

those in charge of her, it is made. "A character review is given periodically to try to determine the extent to which the recent mode of living has affected each woman, and steps taken to insure continued improvement."

Dr. Harris's method was begun in April, 1927, with 15 inmates, to whom she put up the problem fairly, telling them that society regarded them as incurably undependable members, and putting before them a challenge to prove society wrong. By the time the next fifty women arrived the original fifteen were ready to take charge of them in the cottages, and they delighted in the responsibility given them. Dr. Harris realizes that criminal tendencies cannot be uprooted in a moment, and she is willing to give the time necessary, whatever it may be, to accomplish the desired results.

Of the 170 paroles granted since Alderson prison opened, only one has been broken. "Alderson's present accomplishments will set a high ideal, for the prison world, and it is earnestly to be hoped that work of the character of Alderson will shortly be undertaken in every state in the Union."

Parade of the Wooden Women

BY RUTH BROWN REED
(From *the Forum*)

ALMOST any woman would wax wrathful if you accused her of being a rubber stamp creature. She, of course, is individual, and innocently unaware of the degree into which the standardization of styles has moulded her. But under the present system of "styling" can any woman be individual? Ask, in any shop, to see something out of the prevailing fashion and you will realize that a great machinery has been set up to standardize styles.

To be personal—Last spring I bought a dark blue coat, simple and military in line. Last fall I decided to buy a new blue dress, and make me an all-blue ensemble. Entering every large shop in New York in turn I was told that blue was not smart this season; that they could not show me a blue dress; that only black, green, brown and wine were being shown. I did not get a blue dress.

Some weeks later I bought a red



dress—not wine—and began an endless search for a hat to match. Wine was the shade being shown, and I could not find a red hat to match my dress. Standardization? Almost to the point of obliteration.

The final straw which broke my feminine back came this fall when I craved a suit with a fluffy fox collar. Not unreasonable, but the stylists had decreed that flat, short-haired furs were smart for suits (furs which add ten years to any woman's age). Everywhere the beautifully trained saleswomen sang their song, "Flat furs are smart this year. We have only suits with flat furs."

A woman, just returned from New York, tells how appalled she was by the "nude" expanse of forehead under black felt hats going up and down the streets. "These expanses of face progressed like fleets of enormous eggs along the Avenues." Brims may be feminine and flattering, and you may pine for brims, but it is smart to show your forehead, so you either show your forehead (and your wrinkles) or go without a new hat.

What are these strange creatures called stylists? Personally they are likable, nice girls, hailing from Peoria or Paducah or Kansas, their pass keys being good looks, good taste, native wit and enthusiasm sharpened by two or three years of New York contacts. They are well-groomed and intensely serious about their work. Three tucks on a blouse instead of two are quite enough to cause them agitation.

From the original idea that the stylists would advise retail buyers as to what the elite were wearing, the fashion clinic has been the direct outgrowth. These hold forth at the beginning of each season, and to them are sent buyers and advertisers from all over the United States who return home with the priceless information that Blue is not smart this year—only black, green, brown and wine will be shown; flat furs will trim all suits; and hats will show the forehead. "Manufacturer's machines begin to hum and turn out dresses of black, green, brown and wine by the tens of thousands; bald-headed hats are strewn all over the country, all alike, all smart, all to be worn like a great

American uniform. It's a beautiful system, really. The fashion clinics are put on with great pomp, parading the living models, wearing smart things, and sketches and swatches of materials are handed out to be taken home by all. It's gorgeous fun, sitting there and wondering how real these people are, and how they can take themselves so seriously. But hush! A style clinic is about to begin. The director arises and waves his hand, like the leader of a great orchestra, and the parade of the wooden women is on—black, green, brown and wine."

Among the Mormons in Utah

BY "AN OBSERVER"

(From the "Extension Magazine," Jan., 1930)

NOT of recent date, but nevertheless interesting and enlightening, is the article published under the above title in a Catholic magazine. Excerpts, quotations and the condensation of some parts of it give a clear idea of the appeal made for outside help to assist in combating the insidious "Mormon" influence in Utah and the intermountain west.

The diocese of Salt Lake, as well as others of the intermountain region where "Mormon" settlements are, is confronted by one problem which makes it unique—the problem of "Mormonism." 75% of the population of the state is "Mormon," making it a more dominant and powerful Church than any other in any other state.

The Catholics have no desire to attack the "Mormons"—the two get along very well together—but the Catholics need help in solving the problem, and the first

step in obtaining that help is a clear statement of the facts.

Banding together for mutual self-help, the "Mormons" have ever been clannish, economically, which condition promotes and safeguards "Mormon" interests in the state, but does not help non-"Mormons." Two factors in particular which contribute to this situation are: (1) their missionary system of keeping in the field about 2000 boys annually, who, upon their return are in need of work, and deserving of it, and every effort is made by "Mormon" leaders and people to provide it, and (2) the immigration of new converts from other lands and localities, these also being in need of occupation, so again the pressure of Church influence and authority is felt in the business world. Contented and thankful for the mere privilege of living in "Zion" the average "Mormon" will accept lower wages than the average "Gentile," and so the self-respecting non-"Mormon" business man is forced out. Many fine Catholic families, attracted here by apparently good prospects, soon form a correct estimate of the situation and move away. For this reason the Catholic population in Utah is floating, and therefore unable to support the needs of churches, priests and missionaries. There is one redeeming aspect to this condition, however, it keeps Catholics away from the undermining influence of "Mormonism." Those who remain here almost inevitably develop a respect and sympathy for "Mormonism" and its workings, for they see it functioning perfectly. Catholics begin to wonder why their own church does not protect her people similarly, and many conclude that Catholic leadership is inefficient and Catholic policies unsound.

The "Mormon" social system, organized to the highest point of efficiency, is likewise a menace to the Catholic. From the earliest days the "Mormons" have emphasized social diversion and control, and in every community and social activity, Catholic children are invited to participate. To the dancing-parties held in the meeting houses of the "Mormon" people strangers are welcomed, and often respoind. Many Catholics have married "Mormons" and raised "Mormon" families, for even though in some cases they are mar-



ried by Priests, they lose the faith and permit the "Mormon" mate to dictate the religious policy for the family. Many good old Catholic names are now, in Utah, good "Mormon" names—Kelly, Murphy, Hogan, Gallagher, etc.

But far worse than the economic and social influences of "Mormonism" is the religious. The "Mormon" religion has built up an atmosphere unfavorable to the Catholic faith, and in Utah there is a noticeable lack of enthusiasm, devotion, initiative, reverence and faith among Catholics.

"Mormonism" is materialistic—to them God is a body of flesh and bones; the Trinity is made up of three separate individuals, physically distinct from one another. "As man is, God once was, and as God is, man may become," is one of their platitudes, and thus there is no line between the natural and the supernatural. The effect of such ideas on humility, reverence and worship may be understood readily. "Mormonism" is carnal, as shown by their belief in polygamy as a divinely revealed principle; by their belief in the pre-existence of the soul, which leads to the teaching that the duty of every man and woman is to provide bodies for the spirits waiting to come to earth. It is their interpretation of the command to replenish and multiply, and in its light there can be little appreciation of the lives of celibacy required of the Catholic Priests and Sisters. That it is carnal appears also in the doctrine of the eternity of sex relationships. From this standpoint they are urged to contract suitable marriages for eternity, if they would achieve perfection. If there could be anything worse than this, it is their idea that sex exists even among the Gods.

As a religion, "Mormonism" has a minimum of worship, and no service of sacrifice. Practically every man is a priest, so there is no clergy class. Few of their leaders have had specific theological training, and the speakers at their meetings are farmers, business men, clerks and laborers, and the subjects discussed are most general. The "Mormon" respect for the Bible is not so great as in other Protestant churches, for they claim to believe it to be the word of God "insofar as it is translated correctly." In nice contrast they believe

the Book of Mormon to be the word of God, with no reservations. They are emphatic in their denunciation of infant baptism.

It is difficult to understand how the "Mormon" people are as moral as they are, for little is said among them about sin, and examination of conscience, contrition, forgiveness and penance is comparatively unimportant. Sanctifying grace is unknown. This should give the reader some idea of the unusual influence which tends to pull down everything Catholic.

Active hostility from the "Mormons" has been aroused of late through the use of the radio to explain Catholic doctrines. Their ablest speakers have been giving addresses in which they have attacked the Catholic church, and

they have used the bitterest arguments of the sixteenth and seventeenth centuries. To combat this condition, the Catholics must continue to broadcast and to develop the activity of the "Truth Society," and to do this the diocese must depend on outside help. We must have adequate Church facilities and priests. Our people must be kept in close contact with sacrifice of the Mass and with Sacraments. There is great need also for Catholic schools, for nowhere is it so important to keep the children out of public schools as it is here. Catholic social centers must be provided to keep their young people out of the "Mormon" social maelstrom—but to do this we must wait for outside help.

Facing Life

[Continued from page 386]

so important. It's the *principle of saving*.

4. Do you regularly talk with outstanding men and women about your ambitions? Are you analyzing the causes of their success?

5. Are you reading liberally and intelligently into the field of your greatest interest? Really set down the books and magazines which you have read in the last three months.

6. How do you compare with others of your age in—

Training secured to date.

Hours devoted to study each day.

Amount saved.

Attitude and personal bearing.

Be fair to yourself. If you would get a real urge out of this question look at the really outstanding members of your social groups.

7. How are those holding more responsible positions than yours essentially different from you? Are you sure it is just a matter of longer experience?

8. Have you taken out of today *all that day held for you*? What made it an extraordinary day? If it wasn't, why not make it so even yet by doing something worth while that you don't have to do.

9. What is your *next move*?

AS I conclude this article there comes across my desk an editorial written by one of the outstanding editorial writers of our country for one of our outstanding papers. Some one else bids you *look ahead*.

Young Man, Look Ahead

"We are not of those who look for another era of 'flush times' such as ended with the collapse of the stock market. We shall have easier times undoubtedly, but they will come, when they do come, with old-fashioned economics. We believe the country, in the next five years, is to have a 'new birth' of thrift, and that those who practice it first, will prosper first and most.

"With taxation increasing as it is, and government separating us more and more from our earnings, it is going to be more and more difficult to accumulate. Our standards of living are going to be revised, whether we like it or not. Only those already rich may safely continue their extravagances until they also begin to feel the pinch of unnecessary expenditures.

"The young men of today may well take heed of the future. It may look rosy now, but it will not long be that way if they continue to live too high. Big salaries and large profits will not continue for those who spend them. Little by little their burdens will increase and in midlife they are likely to be crowded to unpleasant economies. There has not been a time since the Civil War, in our judgment, when a young man who can look ahead, will not see a pressing reason for economics and accumulation. From economies we shall arrive at prosperity, and it may be twenty years before they will become unnecessary. Consider this."—*Chicago Journal of Commerce*, Mar. 10, 1931.



Jessie had a similar interview with Nate

Expatriation

By

HUGH J. CANNON

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Illustrated by Paul S. Clowes

~

cultivate," Nell said to herself. "What would Nathan Hale do in circumstances similar to mine?"

AS the young fellow was leaving the girls at the Redfield door, Nell said: "I have been very happy tonight, happier than at any other time since the first joy of my home-coming. Won't you take us again tomorrow night, Dick?"

"He's surely in love with you," Jessie commented when they were alone. "The way he looks at you in the moonlight as he tells his wonderful stories ought to win the heart of any girl. Haven't you accepted him yet?"

"No, but it has required will power at times not to do so. You know how I felt when I wrote you from Tonga. But, Jessie, you can't imagine how horrible it was to think I had no right to love a man. Dick is wonderful. When he undertakes to do anything, he is pretty sure to succeed, and I really am surprised at my success in resisting him."

"But aren't you going to accept him now?"

"Well, first I must be convinced on three points. As he says, he is a hero-worshiper. You can see that for yourself. He thought my act in going away was heroic. That may be the foundation for his love. I am sure it is the thing that started him thinking of me. Then, too, he is extremely sympathetic and pitied me in my distress. Was that the cause? Another thing, he had not seen an unmarried American woman for many months. Perhaps if he had, he would not have thought so seriously of me."

"But don't you love him?"

"I assuredly do." Under her

the hurricane and the wrecking of the warships? Wasn't it the most dramatic thing you ever heard, Jessie?"

"It certainly was. Haven't you another one like it?"

"Why, he's full of them," Nell responded. "Tell us about the time you were nearly shipwrecked on the Yellow Sea."

BOTH girls listened to the recital almost breathlessly, and Nell added some details of Dick's own heroism which she had heard from Captain Evans. Dick blushed like a girl, and to divert attention from himself recurred to the story of the Samoan storm.

"What a heroic figure Rear Admiral Kimberly must have been in your boyish eyes," Jessie said.

"Yes, and ever since. We sailors indulge in hero-worship more perhaps than most people; it's a necessary part of our training. To have in mind what a real hero would do under stress, helps fit us for the crises of life which are sure to come."

"That's a thought that I must

CHAPTER TEN

NATE had been called out of town on business, and Nell insisted that Jessie help entertain Dick. The three were much together. One evening under a romantic moon they were boating on the lake. Being an adept with oars, the young officer received many compliments from his companions on the dextrous manner in which he handled the craft.

"Do you remember the night on Apia harbor," Nell asked, "when you told us the story of

"Another attempt on my part and the girls probably will not be on speaking terms and the men will be fighting a duel."



breath she added, "As I love you and Father and Mother."

SEVERAL boat-rides and other excursions were taken before Nate returned. Then, as days passed, the four were frequently together. Under other circumstances the men probably would have become fast friends. They were of a type to like each other, but present conditions precluded any such thing. Each inclined to the feeling that the other was in the way.

For obvious reasons, Jessie and Dick were at their best. One was trying to hold and the other to win a lover. In a sense, Jessie looked upon Nell and Dick upon

Nate as rivals, and a perfectly natural pride prompted them to be as agreeable as possible. On the other hand, despite determined efforts to be sociable, the remaining members of the quartet were distraught and moody.

NELL, aware of this condition and heartily ashamed of her own perverse conduct, made an honest but abortive effort to improve it. Suddenly out of this condition came a tiny and surprising ray of hope. She remembered that Mrs. Evans in Pago Pago had cautioned her against placing too much confidence in Dick's protestations of devotion. He was volatile, falling in love as he might

fall in the water and scrambling out with equal ease. Furthermore, he had said many times, so the worthy matron reported, that he was always more attracted by blonds than brunettes.

At the time Nell had attributed this warning to the too apparent fact that Mrs. Evans desired to bring about a match between the young officer and one of her own relatives who was expected to pay a visit to the Islands and who was said to be a blond. Nell had, therefore, with a little amusement dismissed the remark from her mind. Now it came into her head with a startling bang. Jessie was a decided blond. Her own and Nate's taciturnity, which both had tried to overcome, might be capitalized. She found justification for this idea in the thought that if Jessie could not put up with such a quality before marriage there was small hope for happiness afterward.

"From now on I'm going to breed gloom," she said to herself, "all I can in Nate, with just enough in myself that they'll not think I'm jealous." While saying this, however, the girl realized there was little need for artificial gloom.

As was her custom, Nell went to Mr. Redfield with this new thought, at the same time expressing the fear that if she ever again gave place to hope in her heart, and it were crushed, her life would go out with it.

"Mother and I have thought of this solution," the judge admitted, "but of course we can do nothing to bring about such a thing. It must evolve itself through association. Perhaps it is a possibility but I fear hardly probable."

Acting upon the judge's advice, Nell made preparations to visit some distant relatives in New York who had long begged her to come to them. On the evening before she left, Dick called and renewed his plea that she consent to marry him.

"I know it isn't fair, Dick, to keep you in suspense. I ought to say yes or no, but I can't say yes now and yet I honestly hope you will not go away for good. Can't you be satisfied with that much of a confession?"

"I'm afraid it is because you still love Nate?" The young fellow looked searchingly into her eyes which he knew to be honest, and through them into her heart, which he knew to be conscientious.

"You know how completely I gave Nate up, and naturally expect now that Jessie and he will soon be married. But perhaps the fact that I did love him once has made it harder to awaken the same feeling again. I don't know about that."

"Well, you know I'll be satisfied with what you can give me and am going to hang around and see this thing through. You have my proposal and it stands until you're ready to say yes. I'll not take any other answer."

BEFORE Nell left for the proposed visit she had a long talk with Jessie.

"Are you going away without having an understanding with Dick?" the friend asked, and it

was apparent the girl considered the question an important one.

"Yes; I'm not quite sure about some things and I want to know my ground before becoming engaged again. But when are you going to set your wedding day?"

"Nate is urging me all the time to do it, but I haven't decided yet. I've wanted you and him to have the chance of making up if you cared to. Would you rather we'd be married while you are away?" The girl watched Nell narrowly as she put the question.

"Honestly, I don't think so, Jessie. Of course it would seem strange to see Nate marrying someone else after all our plans. But there are a good many reasons why I should be here—the unfavorable comment my absence would cause for one thing."

THE New York visit was prolonged far beyond the time originally set for Nell's return. There was so much to see and do, the relatives so insistent that she remain longer, and in her own heart the dread of going back into a situation so extremely hard to meet, that she stayed on. Another thing which contributed to the delay was the news conveyed in letters from her parents that Jessie persisted in refusing to set a date for the wedding until her friend's return.

"Nate has left it with her," Judge Redfield wrote, "after urging her more than I expected him to under the circumstances. It is apparent to me that the delay is a relief to him, and I am inclined to think Jessie senses it also."



IN a subsequent lengthy letter the judge went into more detail:

"Jessie phoned this evening and asked for an interview. She feels that there is a reason for Nate's moroseness, and asked if I thought he still loved you. I answered as best I could and retaliated by asking about her own feelings. With her usual frankness she admitted there was a question in her mind on this very point. Nate has won her rather completely—more so than any other young fellow who has ever courted her, and you know that is saying much, and yet the rapturous love which I suppose all girls dream of having for the men they are planning to marry seems to be lacking. Had Nate actually stormed her heart, perhaps the story would be different. In the main, his conduct as a lover has been satisfactory—probably it would be entirely so had she never seen him make ardent love to someone else. And yet, while she misses his former fervent devotion, and in a measure longs for it, this fact does not seriously disturb her. For we all realize that Nate's enthusiasm has been greatly affected by the former disappointment, and she generously makes allowances for his reserve.

"One thing she said amused me—that he acts at times more like a complacent husband who has won a race than an ardent lover who is running it. More than once she has felt like spanking him as she would a moping child. He needed either that or to have a charge of dynamite set off under him.

"In reply to a rather severe cross-examination, Jessie admitted she would be disappointed if anything occurred to prevent the marriage, though her offer to withdraw was made in good faith and would be renewed instantly if either you or Nate seemed to desire it.

"Then I took a bold step which may result in a fulfillment of our hopes or may further complicate the present tangle for which I am already largely to blame. I suggested that Nate might be jolted out of his complacency by jealousy. It would be more dignified than spanking and less dangerous than dynamite. Both she and you had talked a good deal about Dick and what a delightful character he is, and I said there were indications that Nate had more than once been somewhat nettled. A little flirtation with Dick might have a very salutary effect. The idea appealed to her. It would be great sport, and she opined that one could not easily find a pleasanter subject than the officer. Apparently she likes him very much. Then a disturbing thought came into her mind. While making Nate jealous by such a flirtation she might arouse in you the same feeling, and not for the world would she hurt you more than she has already done.

"Women are gullible enough in some ways (please excuse that platitude) but usually it's not easy to fool them, and Jessie is half inclined to think you have not entirely overcome the old love for Nate. However, she does think you are now quite as much in love with Dick and that not being sure of your own mind is the reason for your offishness. That

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A Modern Thomas

By

ROSABEL H. ASHTON

Illustrated by

Paul S. Clowes

BARRY WINGATE glanced up with a preoccupied furrow in his brow as his mother entered his study with a letter. He laid it aside, but as she stood waiting in some perturbation for him to read it, he absently tore open the envelope and ran his eye over the contents. It proved a call to fill a mission! Slowly his whole being galvanized into intense alertness and the blue eyes he lifted to his mother were dark with frustration.

"Mother, I can't go, now. Just as I have this appointment with the government Geological Survey! It means work in line with my specialty and money to continue my studies in the East."

LOVE of learning went deep with Barry. Born of a devoted mother and scholarly father, his resemblance was all to his father of whom the boy was almost a mental replica. Since in every matrimonial partnership one member must be practical, Mrs. Wingate conceived a great respect for tangible results. Her face clouded whenever she looked at her husband's splendid scientific library, the one really fine thing in the modest home, for to her it represented a world into which the young geologist had retired, away from her, and away from God. She viewed with apprehension Barry's early predilection for the calling of his father. Since Dr. Wingate's death, the going had not been easy and religious duties in the son's life had been supplanted by work.

At Barry's reply, his mother seemed to go numb. Recurring years found him unready for a mission, until, at last, she had connived at this call.

Stooping, she retrieved the letter where it lay crumpled and



"Crevices met his fingers, the toes of his boots settled into grooves that supported his weight and he toiled upward, lashed by the cold, stinging spray, the hungry waves churning at his feet."

reverently smoothed out its folds. Then with the objects of the room wavering in a watery kaleidoscope of color, she groped her way toward the door.

The young man sobered at his mother's reaction, appreciating, as he did, that all her dreams and hopes culminated in his going.

He blocked her way and laying his hands on the slender, work-worn shoulders compelled her glance. "I'll go," he promised with a failing attempt to look cheerful.

HER hand sought the contours of his face in a caress he had known as a child. Her son, flesh of her flesh, bone of her bone, whose soul was so infinitely remote from her own. United by the bands of affection, their opinions were as far apart as the poles. Mrs. Wingate walked by faith, Barry relied upon proof.

At this juncture his thoughts turned to his father. What was his status in the world beyond? Was science there regarded as the handmaid of truth or still shunned as an antagonist by religionists? The young man's idea of God was hazy, behind the door he liked to close on all that was not demonstrable. If he believed in anything intangible, it was that his father's spirit still persisted, for on more than one occasion when failure outstared him, his father, he felt, had come in the night with a word of encouragement, and miraculously the way had cleared.

When he was set apart and the Pacific States named as his field of labor, his first impulse was to protest. This was the paradise of his geological desires and his lack of preparation for the ministry would not, he realized, be bolstered by a strong opposing interest. Then the beguiling thought came, that, perhaps, with his well trained mind, he might do his full quota of missionary work and find time for some research on the side.

REACHING his destination, his fancy was fired by a forest of oil derricks resembling a harbor of high-masted ships. The town of his appointment fronted the sea and his roving eye followed the shoreline biting deeply in at points of depression, receding before a bold headland where the

ocean's floor was elevated above the little hills of the neighborhood.

Leaving his companion at home, indisposed, Barry, one afternoon linked his way over the sand dunes and came to this headland—a beetling escarpment, its face eroded and sand-sculptured into a curious

ping, falling, he reached the bottom of the bluff and lay with out-thrust face scrutinizing the bobbing horror below. It proved a toy balloon, dropped doubtless by some merry-maker on the beach above. But the experience lingered like a premonition.



GLORIA

saw-tooth configuration, its base cavernous from the action of the waves. Down he scrambled, zig-zagging across a perilously steep declivity. The cliff was a fault scarp that in its upthrow had exposed many ages of the earth's history.

But at high water mark he was baffled by a perpendicular bluff below. As he gazed far down into the sea, he descried a pale something strangely like a human face. "Clinging by his eyebrows," slip-

ATTEMPTS to mount the wall proved unavailing but blazoned on its face, he found a singularly arresting formation. Sandstone was here, impervious shale. If the next stratum should prove fossiliferous, he had stumbled on a discovery he might not have made in a lifetime of searching. But the folded strata terminated against the shelf of rock on which he stood and below the cliff opened into a yawning mouth where the sea ran deeply in.

Discarding shoes and coat, Barry dived into the lagoon, where idling on his back in a placid, ebbtide sea, he tried to read the secret nature had placed just too high for his decipherment.

By moonlight the waters appeared black and oily and Barry sometimes slipped away at night and perched on the crest of the headland there to speculate, unhappily, that if black gold had ever been reseroured below it had seeped into that boiling waste.

A gale whipped in a great tide and the night rang with the tumult of vast waves hurling themselves into the teeth of the cliff, spewing up white walls of spray, torn veils of it whipping past. In an unborn age the overhanging cliff would crumble into the sea. But only a miracle could accomplish that wonder in his lifetime. And Barry turned away with a sense of defeat.

FROM the start Barry was out of tempo in the religious atmosphere. At points the scriptures failed to square with his ideas of science and he therefore dismissed as fallacious the entire canon. Old Testament stories he had grown up on he now repudiated. Fabulous affairs of the spirit not to be gauged by his yardstick of facts!

The roots of his new thinking were not vigorous enough to support foliage of discourse, and he surprised the congregation by reading his sermons. In theme they

were ethical and as appropriate to pagan as Christian worship.

Elder Wright found his companion an enigma. Here was a young man who could converse learnedly on a variety of subjects but quailed at the shortest prayer, who repeated, without joy or conviction, a formula when tracting and experienced relief when doors were closed in their faces.

"Your mission is a waste of time," Brother Wright finally told him.

"In what am I failing?" asked Barry blankly.

"In nothing," Elder Wright conceded, "or, rather, everything."

BARRY tried to get into the harness but the defect lay in the mainspring of his spiritual nature.

"Do you expect a thinking man to believe that the walls of Jericho fell before the trumpet blasts of Joshua's army; that the sun stood still while he completed the slaughter of his foes; that Sampson in his single might pushed down the pillars of the temple and destroyed a multitude of people?"

The question was put to Sister Heath, a little seamstress to whom Barry had repaired in the interest of a damaged wardrobe.

"The writers of the Bible did not live in a day of scientific enlightenment. Why not confine yourself to the spiritual import of the scriptures?" There was an edge to her voice that forbade further airing of his views.

He met here the small daughter, Gloria, whose floating yellow curls and petite, fairylike ways gave her an eerie quality of impermanence. Isolated by his attitude, this child became his only friend. To her he could unburden his soul because she was too young to understand. She stilled the sharp conflict in his bosom, with her he need not live a lie.

Was Gloria more delicately attuned, spiritually, than common mortals or was it only that her eyes were such deep, unfathomable pools in so tiny and white a face?

MRS. HEATH made but a pretense of a living with her needle, just as his own mother who passed the years behind a counter smiling but fading, working well into the night in the practice of many economies. Barry expanded

an athletic chest, flexed powerful biceps that had never done a man's work in the world and wondered how long he must have to depend upon frail women. And in his wretchedness he yearned the more fiercely to discover the liquid gold that would set these inequalities right.

"The others of us are mortals—weak mortals," mused Barry watching the child poring over her reader, "but Gloria is an angel, earthbound for a season."

The woman whitened, and putting away her sewing, worked no more that evening. Barry surmised that he had touched the spring of a hidden fear. Was jealousy for the child's safety one reason that she was always kept busy at her mother's side?

RECREATION consisted in making off with Gloria to the grassy sun-toasted hills near the town where he fabricated fairy lore from soil and stones. Love and duty fused as he arrayed Joseph in a coat that glowed with the rarest ribbon strata. But the cliff with its half-promise of oil, beckoned, and always his pilgrimages ended here. Dabbling about with camel's hair brush, he picked up, one day, a fossil, of an infinitesimal shell fish that started him on a feverish quest.

"The town in which you live was once the ocean's floor," he advised Gloria, later, as he exhibited a picture of the tiny fossil that had been whitened, magnified a myriad fold, and sketched.



"Countless millions of these animalcules perished, forming an ooze that, under the right conditions, produces oil." She looked at him gravely from dark eyes, comprehending little but offering a comradeship very precious.

"But oil isn't nice, at all, Barry."

"Oil is magic, Gloria, it could make all your dreams come true—Cinderella, glass slipper, and everything—with turkey thrown in on Sundays."

Barry began openly to slight his work. Afternoon Gospel talks took him in the direction of the laboratory of an oil refinery with specimens to be examined. His eyes were bloodshot, he was growing morose and thin, Gloria was forgotten. She looked reproachfully at this new Barry, so preoccupied, so impatient of interruption. She was never allowed, any more, to accompany him.

ELDER WRIGHT who had admonished Barry and prayed over him, now threatened.

"Unless you acquaint your mother with your conduct, I shall be forced to."

"Why not mail her my death sentence?" asked Barry bitterly. "It amounts to the same thing."

"She should have some warning before receiving an official communication. Next Sunday is conference and I shall have to lay your case before the mission president."

Barry's head sank into his arms where they lay extended on the table and his companion withdrew, leaving him to repentance. He had come to a parting of the ways. This mad quest must end. But like the alcohol addict who commences abstinence with a last drink, Barry determined to make a final trip to the headland.

GLORIA, out of school early for the afternoon, spied him making off over the sand dunes that mounted in broken corrugations to the headland. She ran, panting, after him but his strides were so long, he had reached the cliff and disappeared down its side before she could overtake him. In her eagerness she set foot on that steeply swerving, downward path. Perceiving her peril too late she could only go on, clinging to jutting rocks, seeking footholds in

sand. A misstep, a slip, and down she shot, snatching at objects flying past. Her flight was stayed an instant by a beetling ledge; she hung poised between life and destruction—then momentum too great, she catapulted into space, uttering a terrified scream as she fell.

A breeze that had blown for several days was sharpening to half-a-gale and driving in the tide. Barry crouched for protection behind the flanged rim of the bluff above the sea, dreaming of the liquid gold that would give Gloria and his mother lives of exquisite ease, himself a chance to devote his life to research.

ABOVE the breaking of the surf, Gloria's cry pierced his consciousness and presence of its meaning smote him. He shuddered as he peered below. He knew now the meaning of that white, drowned face on the flood! The final shelf of rock had halted Gloria's fall and there she lay like a broken flower. Foam from an advance breaker was already crawling toward her.

Barry hurtled down the rampart, and scuffed and bleeding from his fall, knelt at her side. Passing hurried, trembling hands over the fragile body, he marvelled to find it still intact. Stripping off jersey and khaki shirt he crossed them and made a sort of hammock to secure Gloria to his shoulders.

He then addressed himself to the task of mounting the bluff. He could not make it, he knew—Gloria was not meant for this world. Still he flattened hands and feet against the sheer slope in an effort to climb. All the while he was calling on God brokenly, audibly as one tries to communicate in an unknown tongue by raising the voice.

Where before the slightest protruberances appeared rounded and slippery from wave-polishing, the face of the bluff was in reality scaled in heavy relief. Crevices met his fingers, the toes of his boots settled into grooves that supported his weight and he toiled upward, lashed by the cold, stinging spray, the hungry waves churning at his feet.

TIME stood still, the immensity of the universe was filled with it. He seemed to stand

at a great height looking down on all the irrelevant matters of the world. Obscuring doubts and ambitions were swept away as he faced eternity with God the central fact in the universe, his relationship to Him the one vital question.

Attaining the rim of the bluff he exulted with a winged sense of deliverance. A miracle had been wrought? He had accomplished the impossible!

On the upper reaches where a false step might be his last, he held his own against the plucking fingers of the wind and the thunder of the surf. A seemingly endless course and he stood on the summit of the headland. Looking dizzily into the smoking caldron out of which he had come, he murmured, "And the fool saith in his heart there is no God!"

Easing the child to his arms he set off for home like a sleep-walker. The storm, darkness, the skirling sands smiting him with needle-sharpness steadied his reeling senses in a topsy-turvy world where his code of facts had failed to serve.

A BREAK came in the wind's fury as he reached the town and stepping on its paved walks he entered a calmer world. Order seemed to emerge from the chaos of his mind and his thought habits clicked back into accustomed grooves. Barry began to rationalize. Had God coarsened the texture of that bluff to suit his need? Or, faced by desperate exigence, had he not called out reinforcements, latent reserves of perception and endurance—taut, sensitive nerves recording roughness where before all had seemed mirror-smooth?



Neither Barry nor Mrs. Heath was ever to forget their meeting at her door. She came with white tulle in her hands, standing like a bride embowered in the bloom of an ivy geranium that climbed to the roof of the bungalow. But swiftly joy turned to horror and like one frozen, she mechanically snipped into shreds the tulle a young girl meant to wear to a ball. Confronting her was Barry, a sorry statue of sand and salt, tear-runlets showing white through the grime of his face; in his arms Gloria, apparently lifeless.

Yet after the first moments of agonized adjustment, the mother met the situation with unflinching fortitude. A doctor, hastily summoned, held out little hope. The protracted unconsciousness was a bad omen, and, constitutionally frail, anaemic, she had not the chance of a more robust child.

Later Barry and Mrs. Heath sat one on each side of the bed, the still form of the child between, the bright wealth of her hair scattered over the pillow, her countenance waxlike as in its last sleep. Sister Heath was pallid but her eyes firm with faith. With a row of pins between her lips she was laying in place a new width of tulle.

"Though Gloria die, the dance must go on," mused Barry bitterly.

"I have prayed," said Sister Heath in answer to his unspoken question, "and I have the assurance that Gloria will live."

BARRY sat in a huddle opposite, her serenity a marvel to his torment. "You reason like my mother," he complained. His bridge of facts had broken down and his new-found faith was too shadowy a support to span the tragic unknown.

Yet he could not accuse Sister Heath of coldness as she sat through the night like patience on a monument, while, try as he would to keep awake, he dozed intermittently. . . . He must have slept for some time when he waked to acute tension in the room. The lights were still on though dawn whitened the landscape. The mother stood with knotted hands, her eyes never leaving her baby's blue lips. So close

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FOODS *for* HEALTH

By ADAH R. NAYLOR

The Lowly Carrot, the Onion and the Tomato

THE vast amount of knowledge regarding foods and their relationship to health, which has been gained through scientific research in the last two decades, is gradually changing the dietary habits of the American people. In January of this year, R. W. Dunlap, Assistant Secretary of Agriculture, in a dispatch from Washington called attention to a number of changes in the nation's diet and stated that "since 1915 there had been an increase of 36 per cent in the per capita consumption of vegetables." This change in our dietary habits is due mainly to our new knowledge of these mysterious essentials, the vitamins.

THERE are five well known vitamins, designated as A, B, C, D and E. There are probably others—how many more is not yet known. These vitamins are "substances which are found in small quantities in natural food materials; they are the growth-producing, body-balancing elements, without which life is impossible."

Vitamine A is essential for growth in childhood and for well being at all ages. It is found in abundance in milk and other dairy products, in eggs, in liver and all leafy vegetables.

Vitamine B promotes growth, and maintains the appetite. It is found in nearly all fruits and vegetables and in many kinds of meat, fish, bread and cereals.

Vitamine C is necessary for nutrition. A deficient supply causes scurvy and lack of resistance to infectious diseases. It is found in the citrus fruits and in many vegetables, especially tomatoes and spinach.

Vitamine D gives us strong bones and sound muscular develop-



ment. It is found to a limited extent in milk and other dairy products, in egg yolks and in liver. It can also be had externally from the rays of the sun shining upon the bare skin of the body. Cod liver oil contains Vitamines A and D and is often given to children in the winter months.

Vitamine E is known as the anti-sterility vitamin. It is found in vegetable oils and in the oil of wheat germ.

Natural Foods

IT can readily be seen that milk, vegetables and fruits take the lead among the body-building foods and that the family menu should be planned around this group. Vegetables are direct sun foods and in addition to containing the vitamins they furnish mineral salts and bulk, the latter being necessary for proper elimination of body waste.

Raw Vegetables

EAT some raw, fresh food every day," is considered good advice. Carrots, onions, celery, lettuce, tomatoes and cabbage are all desirable raw foods. Eaten in their natural raw state, none of

their nutritive value is lost and they are most helpful because of the amount of roughage furnished. They must, however, be thoroughly masticated in order to be digested easily.

Home Gardens

FORTUNATE indeed are the people who have their own kitchen garden. They can, in the summer time at least, be sure of the freshness and wholesomeness of the home-grown products. But the unfortunate city dweller must depend all year around on the garden stuff offered at the markets. In the winter time it comes from semi-tropical climates where the ground is highly fertilized in order that it may produce several crops each year. High fertilization produces rank and rapid growth and gives us vegetation lacking in health-giving qualities. It must be gathered, crated, hauled and shipped, literally passing through dozens of hands before reaching our tables. Therefore all vegetables should be brushed and washed thoroughly in several waters—especially if they are to be eaten raw. Some people are so obsessed with the germ theory that they refuse to eat vegetables raw, and insist on cooking all food in order that "their germs may be well boiled." But since a diet which includes raw fruits and vegetables has been found conducive to health and to our powers of resistance, it is well to discard some of our germ fears.

Carrots

THE carrot is an excellent vegetable—lovely in color—crisp and firm in texture—sweet to the taste. It contains vitamins A, B and C and is high in minerals, ranking next to spinach in iron contents. When young and small it contains no starch and is easily digested. No other vegetable has such energy qualities—eaten raw it is said to clear the complexion, make the eyes bright and the hair glossy. It is grown so cheaply and in such great quantities that it is considered "common." Many people, and children especially, are

(Continued on page 432)



Two Poems from Mothers to Their Missionary Boys

By Bertha A. Kleinman

BOY OF MINE

WHERE'er you go, O boy of mine,
I see you true to your own design,
Singled out from the common taint,
Your self-control and your self-restraint
Fitting into the scheme of things,
To lift them out of their blunderings.
Whatever you take from life's vast store,
Putting it back, the same, and more,
After the truth, no matter what,
For there's nothing that pays where truth
is not,
Make it the purpose of all you do
And everything else shall be added thereto.

MY PRAYER FOR YOU

TO pray for you each night and as I
kneel,
To know that you are praying too for me,
To sue for wisdom and the strength to
meet
The needs of everyday—this is my plea—
Just for today to know that its demands
Will find you sure and steady and alert.
Doing your best—the gods can do no
more—
God bless my boy—this sums the whole
of prayer.

I'd Like to Leave Behind Me

By Ida R. Alldredge

I'D like to strew along the way
Where'er my steps might lead,
Sweet daffodils and buttercups
In place of thorn and weed.

I'd like to scatter petals fair
Upon the balmy air,
That gentle breeze might waft afar
Rich fragrance everywhere.

I'd like to drop a pleasant word
Amid the surge and press,
That it might fall on fertile soil
And help some wrong redress.

I'd like to sprinkle sunbeams bright
On cold and cloying sod,
That I might succor errant youth,
And lift his soul to God.

I'd like to leave behind me here
No monumental fame,
But just a bit of beauty, and
A loved and honored name.

Baby's Hand

By Jessie Miller Robinson

FRAGRANT as a lily-bud,
Soft as the coat of a fawn,
Glowing like a warm sunbeam,
Yet peerly as the dawn.

Those tiny fingers brush my cheek
In innocent caress.
Wee hand, Oh, may you always be
A boon of tenderness!

Song to Your Coming

By Ardyth Kennelly

PRIM yellow curtains and a shining
floor,
Curly little flowers in a flat blue bowl,
A row of bright china, of daffodil china.
(And ah, my dear, and ah, my dear, a
laughter in my soul!)

Fat little kettle sings a little song,
Silver things and linen things lie in the
drawer.

I must bring my lace out and spread my
little table,
Lest I hear your footsteps outside the
door.

(I'm going to wear my blue gown, be-
cause you love my blue gown . . .)
And do you know the way, dear, without
getting lost?

Hurry, love, and hurry, love, because the
tea is ready.

Hurry, love, and knock, and I shall fly
to the door;

But if you've forgotten, love, perhaps
it does not matter
Except my heart forget to sing or laugh
any more.

Lilac-time

By Gladys Ann Wagstaff

TO-NIGHT

My garden is a place of rapturous
delight.

For every blossom-laden lilac bush

Lifts tapered, scented fingers

To the far stars! And a young May
moon.

Caught like a silvered, slim canoe
In the topmost branches of a tall birch,
Gives to each fragrant, flowering tree
A shadow lovelier than itself!

To-night,

There is a soft stir of something glad
And gently gay in the sweet stillness . . .
Odorous blooms of phantom purple
breathe

Into the mauve, suede shadows by the wall
An aromatic scent. White pebbles in the
path

Gleam mistily; two scarlet tulips are
Romancing gypsies in the moon's pale
light!

To-night

The lilac branches sway small, incensed
urns—

My garden is a place of mystical delight!



Vision

By Edith Chertington

HE has grown tall, that baby boy of
mine.

Those hands that one time robbed the
cookie jar
Are groping now for something clean
and fine.

The eyes that danced with mischief
gaze afar

At argosies from some blue-misted east.
Where vague, uncharted dreams have
formed a bar

That make of me a specter at the feast.

Trying to be so wise . . . so mother-wise
I strive in futile ways to draw him near,
Warning him where the greatest menace
lies

And fighting back that surge of jealous
fear.

I speak my faith in him and set him free—
And then crouched in a room grown
bleak and drear

I pray that God will send him back to me.

Miracle

By Christie Lund

NO miracles, you say—

What then this spring,
This unseen breath of life
Which makes hearts sing?

No healing power you think
Is there to find?

Look to the world made whole,
Be not so blind.

See how bright flowers spring
From lifeless sod;
Feel how soft rain can cleanse
And know of God.

My Queen of the Flowers

By Joseph Longking Townsend

IN many an orchard the apple-bloom
glows

With beauty o'er branches and spray;
All rosy and white ev'ry petal bestows
its tint of the blossoming May.

Come out, O my darling, where blossoms
illumine

Our path through the dear fragrant
bowers;

I'll twine you a wreath of the fair apple-
bloom

And crown you my queen of the flowers!
Come, come, come with me

Into apple-bloom bowers,
I'll twine you a wreath of the fairest
of flowers.

There's many a blossom for every spring
Awakens fond memories true;
But none like the apple-bloom ever can
bring

My dearest remembrance of you;
For here in the orchard love kindled its
flame—

Our love-dream in life was begun—
In apple-bloom time it was hither we
came

Forever united as one!

Come, come, come with me
Into apple-bloom bowers,
I'll twine you a wreath of the fairest of
flowers.

CHURCH MUSIC COMMITTEE

Music Should be Appropriate

IN a system of worship as elaborate as that of the Church of Jesus Christ of Latter-day Saints, the line between what is purely worship and what is social or recreational is not always clearly enough drawn to insure the proper exclusion of inappropriate things in a service intended to be first of all a spiritual occasion. As a result, oftentimes, more from thoughtlessness than intention, there is heard in our Sacrament meeting that which is foreign to the occasion, and often entirely out of harmony with the purpose and character of the coming-together. This condition is quite general throughout the Church, and the general authorities complain of meeting it constantly in the various wards and stakes. Criticism is offered more frequently on the inappropriateness of music, both vocal and instrumental, than on anything else, and this committee feels that a word of warning to the choristers and organists of the Church, directing their attention to the matter, and offering suggestions in the choice of music will be sufficient to improve this objectionable condition wherever it may exist.

The genius of the Sacrament meeting might be defined by quoting the words of the Lord found in Section 93, verse 19, of the Doctrine and Covenants: "I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness." Not only the preaching and the prayers, but also the music, should be done in such a way, and the content of all should be of such character, that this object may be more nearly brought to fulfillment in the lives of all who attend.

In worship there are at least three uses to which music is put, consciously or unconsciously. It should quiet the feeling preparatory to worship; it should induce worship; and it should intensify whatever words it accompanies in the acts of worship. Only that kind of music has a place in our Sacrament meetings. All instrumental music should be appropriate in spirit, rendered not as an exhibition of personal powers or advertising propaganda, but as an offering to God in his holy house and before his worshipping children. There is an abundance of good music that can be used, and much that cannot be with propriety. There

are many beautiful songs, the words of which are in keeping with the spirit of the Sacrament meeting, and there can be no objection to their use as instrumental offerings, if they be done in the proper way.

But music of songs that have words which are foreign to the spirit of such a meeting, and are known to the people as such, have no place in a Sacrament meeting. In this connection it is well to remember that a great deal of music's effect on us is due to "association." Many times we imagine that it is the music itself that pleases us, when in reality we have learned to enjoy the music through associating it with the words to which it is set. Bearing this in mind, it will be easily understood why no instrument should render, in a sacred gathering, the music of purely secular songs.

The same observations should regulate the vocal part of the service. All songs should breathe, both in text and music, the spirit of worship. Love songs, no matter how beautiful the music may be, have no place in an assembly of worshippers. The effect of secular songs to which sacred texts may have been set is also bad, and should be avoided. Songs should be appropriate in words and spirit—the music should be worshipful in character and the poetry, truth, and in harmony with the Gospel.

Let our choristers and organists be diligent and wise, remembering that "every item of worship is an offering of joy and devotion to him, and its worthiness is to be measured by what it means to the offerer," and that it should be our "duty and privilege of honoring God by bringing to him only what is our best." In this connection let us read and ponder the first chapter of Malachi.

Simplicity in Music for Funerals

IS not the tendency among our people toward outward show in the music part of funeral services? A member of the Church Music Committee reported that at a recent funeral service he attended he had counted nine musical numbers and four speakers. The reasons for this are various and some not difficult to understand. If the deceased has wide connections there are many offers on the part of friends to assist in any way that may be within their power. These proffers of help are very proper and in most cases are

the sincere desire to do a friendly act. There are those, however, who are not satisfied with the mere proffer of their services, their offer amounts almost to an insistence, and in some cases the relatives of the deceased feel obligated to accept the insistent offer, rather than offend the one who has volunteered. Now this is entirely wrong. The relatives are the ones whose wishes should be carried out. Any musician feels it a compliment to be asked by the family to give his services in the music part of the funeral, and the feeling is more agreeable than simply to know that this proffered service has been accepted, because he doesn't know what has gone on in the private circle of the family before his offer has been accepted.

A funeral service is not the place for the musician to perform. If his music can render genuine comfort, if his rendition can lead the mind to a contemplation of the life that is to come, he should take satisfaction in the service he is able to render; but to use the occasion merely as an opportunity for aggrandizement, and to look upon it as he looks upon any other professional appearance is an exhibition of vulgar display, and is outside the pale of a Latter-day Saint funeral. The Church Music Committee feels that the bishops and the musicians themselves should have the proper conception of the use of music at the funeral, and that in counseling with families who are arranging programs for funerals these things should be given attention. The writer attended a funeral not many years ago in which the music part of the service was not only a travesty, but was a dire affront to the memory of the unhappy soul in whose honor the music was given. In the past music had brought her a life of unhappiness, and to celebrate her passing with a concert was most inappropriate and caused a feeling of resentment in the hearts of those who knew what a cross music had placed upon her shoulders. The singing of a simple hymn or two, a comforting and inspiring song or the playing of some appropriate music, would have been highly in place. To the Latter-day Saints music has a purpose, but even music, like everything else wonderful and good in this life, when carried just a little too far, can defeat the very purpose of its existence. Simplicity and moderation have always been large and meaningful words in the life and conduct of the Latter-day Saints.

PRIESTHOOD QUORUMS

All Melchizedek Priesthood material is prepared under the direction of the Council of the Twelve; and all Aaronic Priesthood material is prepared under the direction of the Presiding Bishopric.

Training of the Young Man in the Church of Jesus Christ of Latter-day Saints (12-20 Years) under the Immediate Direction of the Presidency of the Aaronic Priesthood

THE OBJECTIVE

To prepare young men for missionary activity, for other Church service, and for life.

THE AGENCIES

1. Quorums.
2. Sunday Schools.
3. Y. M. M. I. A.
4. Department of Education.

THE COURSES OF STUDY AND ACTIVITIES

1. *Through Quorums.* Training members in spirit and responsibility of Priesthood. Testing knowledge of Gospel essentials and observance of commandments. Assignments of duties and performance of ordinances. Social and fraternal activities: Promoting mutual welfare. Developing quorum identity. Family welfare. Stimulating cordial relationships.

2. *Through Sunday Schools.* Principles and ordinances of the Gospel. Church history and doctrine.

3. *Through Y. M. M. I. A.* Proper application of Gospel principles to personal habits and conduct: Promoting physical welfare and moral standards. Mental and character development. Social relationships. Vocational guidance and civic responsibility. Recreation and culture. Leisure-time guidance.

4. *Through Department of Education.* Week-day, Bible, Church history and Gospel study and Church activity.

LEADERSHIP

1. *The Ward Bishopric.* Note: Doctrine and Covenants, Sec. 107, ver. 15. "The Bishopric is the Presidency of this Priesthood and holds the keys or authority of the same."

2. *The Best Latter-day Saint "Boy Men" in the Ward.* Priesthood Supervisors. Sunday School Teachers. Y. M. M. I. A. Leaders. Note: These men should be selected with the greatest care, and assigned to duties of leadership because of their special ability, and aptitude for the work. As nearly as possible, they should be relieved

of other duties in the ward, thereby giving them every opportunity to become well prepared, influential leaders. The selection and acceptance of this duty should be made with the definite understanding of permanency. In some instances, where opportunity and the time of the leader will permit, the same men may lead in two agencies. In all they will fully cooperate.

CORRELATION AND COOPERATION

All leaders, including a member of the ward superintendency of the Sunday School and ward presidency of the Y. M. M. I. A., should meet with the bishopric once a month to correlate the programs and cooperate in the welfare of the young men.

A member of the bishopric and representatives of these organizations, with other men specially interested, may act as a ward troop committee in scouting.

The order of business of this monthly meeting should include reports from Priesthood supervisors, Sunday School teachers, M Men, Vanguard and Scout leaders.

Individual case work should be conducted until every boy in the ward obtains the full benefit of participation in the above-named agencies.

Attendance at the seminars and membership in the Junior Genealogical Society should be encouraged.

The leaders of deacons' quorums and of scouting should cooperate with the Primary Association in preparing Trail Builder boys for advancement.

IMMEDIATE PROJECT

A complete membership survey to ascertain the number of young men, members of the Church, between the ages of 12 and 20 residing in the ward, and how many are identified with these agencies.

Organization—Personnel

Church-Wide

Presiding Bishopric.

General Superintendency of Sunday School and Y. M. M. I. A.
Department of Education.

Stake

1. Member of the Stake Presidency as Chairman.

2. Stake Aaronic Priesthood Committee.

3. Members of the High Council

assigned to Sunday School and Y. M. M. I. A.

4. Member of the Stake Superintendency of Sunday School and of Y. M. M. I. A.

5. Stake Board members of Sunday School and Y. M. M. I. A. supervising young men 12-20.

6. Representative of Stake Board of Education.

7. Stake Clerk as Secretary.

Ward

1. Bishopric.

2. Aaronic Priesthood Supervisors.

3. Member Sunday School Superintendency.

4. Member of Y. M. M. I. A. Superintendency.

5. Sunday School Teachers and Y. M. M. I. A. leaders who instruct and supervise young men 12-20.

6. Representative of Ward Board of Education.

7. Ward Clerk as Secretary.

Order of Business

Once a Month

Correlation of general instructions and program.

Once a Month

1. Prayer.

2. Minutes and Roll Call.

3. Unfinished business.

4. Consideration of ward surveys and reports.

5. Correlation of programs.

6. Special projects recommended by the Presiding Bishopric, General Boards of Sunday School, Y. M. M. I. A. and Dept. of Education.

7. Cooperation on supervision and leadership training.

8. Special Stake instructions.

9. Benediction.

Once a Month

1. Prayer.

2. Minutes—Roll Call.

3. Unfinished business.

4. Enrollment and Attendance—Survey reports (a) Deacons, Teachers and Priests' Quorums. (b) Sunday School. (c) Y. M. M. I. A. (Ways and Means of securing maximum enrollment and attendance in all groups.)

5. Correlation of program affecting the 12-20 year old boy.

6. Activities.

7. Projects. (a) Ward. (b) Stake. (c) Church-wide.

8. Leadership Training and Supervision.

9. Reports to stake.

10. Special instructions.

11. Benediction.

Field Notes

Salt Lake Stake

AARONIC PRIESTHOOD ACTIVITIES.—Report is rendered by Brother Gus Dyer, Secretary of the Stake Aaronic Priesthood Committee, as follows:

"For the past 15 months we have been using an individual record loose-leaf sheet for each boy. This sheet also answers for the roll book. Each quorum is provided with a loose-leaf binder and sheets for the record of every boy holding the Lesser Priesthood who is 21 or under. The sheets are prepared and record kept by the quorum secretary or Lesser Priesthood supervisor.

"We use also a score card and we work on a point system. The record is marked weekly and each boy calls or marks his points made during the week.

"This record is always available to the bishopric and provides them with information as to the activity of each boy.

"Twice a year we hold a Stake Jamboree, at which time all the Lesser Priesthood are invited and awards made to the priest, teacher and deacon who has scored the most points during six months. A silver loving cup is also presented to the ward which has the highest average of points per boy for the same period. When one ward wins the cup three times it is retained as the property of the ward.

"We find this program has done a great deal to stimulate interest in the duties assigned to the Lesser Priesthood. The attendance of the Lesser Priesthood in the stake at their meetings has materially increased. In February, 1930, the stake average was 17%, while in February, 1931, it was 27%. This may not appear to be a high average but it includes all the adult inactive Lesser Priesthood, of which each ward has from 50 to 100 men from 21 to 90 years. The activity of the boys under 21 is increasing and wholesome.

"The Stake Committee meets once every month and plans activities and selects the reading and memory work. The reading assignments are usually one chapter from the Book of Mormon or Bible and the memory work from the Articles of Faith, Beatitudes, Ten Commandments, etc. The priests have learned the blessing on the bread and water and baptismal ceremony. Each member of the Stake Committee visits the wards and encourages supervisors and members of the Lesser Priesthood in their appointments.

"A monthly union meeting is held at which all supervisors are brought together to discuss problems and provide activity. We have recently correlated our union meeting with the

M. I. A. and departments held for the following groups: Lesser Priesthood supervisors and chairmen of boy scout troops, priest leaders and M Men leaders, teacher and vanguard leaders and deacon and boy scout leaders. We are endeavoring to aid the various leaders to realize our problem is "The Boy" and we seek to direct his activity for all leisure hours.

"Since we had the scoring card printed we have provided two more items for the boys to obtain points. The attendance at seminary 3 points and special assignments by the bishopric 3 points.

"The boys are very anxious to score points and are constantly looking forward to our Jamborees."

Granite Stake

ADMINISTRATION OF SACRAMENT.—The following instructions regarding the Sacrament have been sent to all ward supervisors of Aaronic Priesthood in that stake:

With the purpose of placing the administration of the Sacrament upon the highest plane within our reach, we respectfully suggest, subject to the approval of your bishop, a plan for operation in your ward, as follows:

1. A preliminary meeting of deacons assigned to Sacrament service each Sunday with the supervisor, ten or fifteen minutes before the school starts in one of the class rooms. This gets the boys together and gives an opportunity to check up on those present and to fill the places of those not on hand. The boys then to go as a group to their places just before time for school to start. This will avoid much confusion. The supervisor in charge of Sacrament should arrange with Sunday School superintendent for excuse from prayer meeting.

2. Boys should come to school with their hands clean and, to avoid making some of them feel ashamed, all boys serving should scrub their hands just before going to their places in the chapel.

3. When the priest completes the prayer, after the word "Amen," the deacons at the table should rise as a group and stand at strict attention while the trays are being passed to the other deacons.

4. At all times when not actually handling the trays the boys should stand erect with arms folded in front of them. They should take the trays with the right hand only, keeping the left hand in proper position at all times. The boys should stand erect at all times and should be extremely careful in handling trays not to bump them into benches or persons to whom they are passing. When holding the

tray the right arm should be at a right angle.

5. Where it is practical the Sacrament table should be in the center of the chapel, the boys dividing the space and number to be served equally among them. They should not leave from in front of the table until they all have received trays. They should then go directly to their assigned places in single file but no passing should start until all boys are at the several places for starting the passing. Then a signal from the presiding priest, the supervisor or deacon in charge, the boys simultaneously pass the trays to the persons nearest them. The dividing of the space should be made so as to have each boy handle about the same number of people. When passing is completed the boys should assemble in the aisles about the middle of the room in single file, then at a signal march back to their places in front of the table. Those passing to the stand may, if desired, stand at attention on or near the stand. As a general rule the deacons should go in pairs to the stand, begin passing at the center, then one pass to the right, the other to the left.

6. After passing the Sacrament the deacons and priests should remain in their seats in front of the sacramental table until separation for class work. This rule should also be followed at Sacrament meetings.

7. Watch the time used. It should not require more than 10 or 12 minutes. Use as many deacons as possible which will give more boys activity and reduce the amount of time required. Arrange to have one boy handle each tray. It is not proper to have a boy handling the Sacrament with the left hand.

8. It is suggested that boys participating wear black bow ties and white or light shirts and that they do not wear coats. We do not want boys held back because their parents cannot or will not help them in this. This should be a matter of personal appeal rather than a hard and fast rule. This suggestion is optional but we are very much in favor of it and urge that you try it out. Where it has been used it is very effective.

9. Be sure to use plenty of deacons. The more boys that work, the better will be your quorum.

When boys are ordained and during the time they are deacons they should be thoroughly taught the privilege they have in participating in this ordinance and the transcendent sacredness of the Sacrament administration.

The boys should be taught not only to avoid talking, whispering and other unnecessary noises during the passing of the Sacrament but this matter should be treated so thoroughly that they will take a distinct pride and a real interest in their work. Boys often

[Continued on page 426]



MUTUAL MESSAGES



Executive Department

General Superintendency

Y. M. M. I. A.

GEORGE ALBERT SMITH,
RICHARD R. LYMAN,
MELVIN J. BALLARD,

Executive Secretary:
OSCAR A. KIRKHAM

General Offices Y. M. M. I. A.

47 EAST SOUTH TEMPLE STREET

General Offices Y. L. M. I. A.

33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. L. M. I. A.

RUTH MAY FOX,
LUCY GRANT CANNON,
CLARISSA A. BEESLEY,

General Secretary:
ELSIE HOGAN

A Message from the General Boards of the Auxiliaries and Board of Education

ALMOST a hundred years ago, the members of this Church received a revelation from the Lord known as the Word of Wisdom, which declares that tobacco is not good for man.

To use tobacco saddles youth with a serious handicap. Young people who are striving for the finer and more valuable things of life should refuse to be shackled by the tobacco habit. Success in life is made more difficult by the tobacco habit formed in the adolescent period.

Lasting joy and permanent satisfaction do not come by chance; they are not the result of carelessness or self-indulgence; nor do they follow indifference to worth-while things. The best in life comes only to those who obey the laws of life. Note some of the ways in which the use of tobacco reacts against success:

1. Tobacco enslaves its victims.

The tobacco habit, once acquired, is very difficult to give up. It quickly becomes the master, the user its slave.

2. Tobacco impairs health.

To the growing youth, especially, tobacco is both a physical and a mental handicap. Most athletic coaches forbid their athletes to use it. Educators agree that, as a class, young folks addicted to tobacco are low in scholarship.

3. Tobacco is offensive to most non-users.

As a rule, tobacco is distasteful, often obnoxious, to those who do not use it. Smokers soon become indifferent apparently to the annoyance and discomfort that smoking inflicts upon their neighbors.

The human body, which nature intended should be clean and wholesome, the tobacco habit fouls and defiles.

4. The tobacco habit costs fortunes.

The mere cost of the habitual use of tobacco may be great enough to keep poor one who might otherwise become well-to-do. At compound interest the

money paid for tobacco by one who uses it from 15 to 50 years of age, amounts to more than \$8,000.00. The vice-president of one of Salt Lake City's prominent banks, recently told the seniors of the West High School that the average cigaret smoker, in a period of only six years, wastes enough on tobacco to pay his tuition through college.

5. Tobacco is an unclean thing.

To clean up the filth caused by chewers and smokers, in hotels, railroad cars, homes and on the streets, costs the public millions of dollars every year.

6. To abstain from tobacco is the Latter-day Saint way. We should not smoke. Smoking impairs spirituality, decreases strength of will, and weakens manhood.

Small differences in interest, slight inequalities in efficiency, often decide who shall make failures, and who shall succeed in life. Great men are often but slightly more efficient than other men.

The world's fastest runner, with a record of 9.4 seconds for the hundred yard dash is only 6% faster than thousands of others, who run the same distance in ten seconds. The usual margin between success and failure is extremely narrow. Young folks who use tobacco are taking a tremendous risk.

The greatest satisfaction known to man is not pleasure but joy; and joy arises from a well-directed life. This abundant life, as it is sometimes called, lies within the reach of everyone. It is the goal to which every human being, at some time or other, aspires, the goal he hopes to reach. Yet, notwithstanding this universal desire, men fall into habits or resort to practices that make this lasting satisfaction increasingly difficult and sometimes impossible.

The use of tobacco, as we have seen, constitutes a serious handicap to those who are striving for "the things which are more excellent." At best, it is but the gratification of a self-created appetite—the indulgence of an unnatural desire. It renders success more difficult, it violates a divine law.

We appeal to all members of the Church, both old and young, to resolve that they will obey the will of the Lord on this subject, and thereby secure for themselves the blessings promised for this obedience.

General Board of Relief Society, by Louise Y. Robinson, General President.

General Board of Deseret Sunday School Union, by David O. McKay, General Superintendent.

General Board of Y. M. M. I. A., by George Albert Smith, General Superintendent.

General Board of Y. L. M. I. A., by Ruth May Fox, General President.

General Board of Primary Association, by May Anderson, General President.

Church Board of Education, by Joseph F. Merrill, Commissioner of Education.

June Conference

THE annual conference of the Mutual Improvement Associations of the Church will convene on Friday, Saturday, and Sunday, June



12, 13, and 14, in Salt Lake City. The unusual success of the activities of the past year indicates that the attendance of officers and members from all parts of the Church will be large and the enthusiasm high. Interesting programs are under way for the general meetings and for the various departments.

The Adult and M Men-Gleaner Departments will be featured on Friday and Saturday; Junior groups will provide a special program for the Sunday evening session. This promises to be of a quality comparable to the "Carry On" program put on last year by the M Men and Gleaner Girls and which packed the Tabernacle to overflowing.

Contest finals and social features will add to the interest. The new slogan will be introduced and full program for 1931-1932, launched.

As The Season Closes

NO doubt our executive officers are congratulating themselves on the success of the season's work, and are looking forward to a short period of less intense activity. But may we lovingly remind you—do not get weary in well doing. Not until the end of May can we consider that the M. I. A. year is ended. During this month there is much to be done in carrying out the programs provided for the several groups, in gathering up and tying loose ends that you may really have the joy and satisfaction that as far as you are concerned the work has been well done. The June Conference is upon us, the dates, 12th, 13th and 14th, are already set, so if there are to be vacancies you will need to confer with the presidency of the stake or bishops of wards as the case may be, to the end that your organization shall be fully officered before this conference. This important gathering is intended especially for instruction and inspiration for those who will carry on the work next season. We almost hear you say, "Oh dear, this work never ends, it is just one eternal round." Dear officer, God's work is one eternal round and the Good Shepherd never ceases to feed his flock.

LINCOLN, predicting prohibition, said, "Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three-fourths of mankind confess the affirmative, with their tongues, and, I believe, all the rest acknowledge it in their hearts."



COMMUNITY ACTIVITY DEPT. Committee

Melvin J. Ballard, Clarissa A. Beesley, Chairmen; E. E. Erickson, Emily C. Adams, Vice-Chairmen; Reber C. Iversen, John H. Taylor, W. O. Robinson, Don Wood, Jos. F. Smith, J. Spencer Cornwall, Charlotte Stewart, Elsie T. Brandley, Katie C. Jensen, Evangeline T. Beesley, Ethel S. Anderson



Juab Stake

THE 1931 Gold and Green Ball of Juab Stake proved to be a very interesting and successful event. A record crowd was in attendance and keen competition was displayed in electing the Queen of the Ball, the nominees being one from each of the three wards of Nephi. Attractive ballot baskets of green and gold crepe paper were placed in the center of the hall and at 10:30 the votes were counted.

The trumpet announced the approach of the herald, who read the proclamation. A lovely sylph drew the attention of the spectators; four dainty flower girls danced toward the

throne strewing flowers in the path of the queen; the crown bearer followed, and then the chosen queen and her attendants appeared, carrying bouquets of long-stemmed roses, the train on the queen's gold and green gown being carried by two tiny train-bearers. The queen was crowned by the lovely sylph and amid the applause took her place on the throne, where she witnessed the green and gold contest dance.

Motion Pictures

PERHAPS in many wards summer time is vacation time for our motion picture people. If not, our wards could well have someone look into the matters of proper ventilation, appropriate music, fire hazards, etc. Supervision of the right sort will take care of all these problems and make necessary arrangements for comfort and entertainment of patrons.

It is advisable that summer programs be light and refreshing—restful to the minds of those who are in attendance.

Pictures Previewed by National Indorsers of Photoplays

Pattin' on the Ritz	The Little Minister
Melody Man	The Harvester
Young Eagles	Mrs. Wiggs of the
Spring is Here	Cabbage Patch
Grumpy	Seven Keys to
Disraeli	Baldpate
Paramount on	Rogue Song
Parade	The Virginian
Cameo Kirby	Ramona
Free and Easy	Hit the Deck

Attends Sunday School 1040 Consecutive Times

CUMORAH'S SOUTHERN CROSS, organ of the South African mission, prints the following: Mowbray Branch President Thomas Wilson has attended Sunday School every Sunday for the past twenty years. Sunday the 8th day of Feb., 1931, marked the 1040th consecutive time that Brother Wilson has attended a "Mormon" Sunday School. On time—not a miss—with a happy and free heart—good natured and sweetly singing—joining in each discussion and helping where he could, this good and refined man has greatly increased his knowledge of the Gospel. Not only

that, but he has grown in faith and works. He has paid his tithing faithfully and fully and has been given responsibility, which is a blessing to him as he correctly views it. Brother Wilson was also ordained to the office of High Priest recently, out of recognition of his fidelity to the Gospel and his worthy life.

By way of appreciation of this sweet and worthy man, it should be mentioned that he has been as loyal to each and every meeting and Church function held during the past twenty years, wherever possible for him to attend, as he has been to Sunday School.

Publicity Department Scores Success

New Phase of M. I. A. Work Makes Strides in First Year

ONE of the new activities of the M. I. A. in the past year has literally been "in the limelight." When the department of Era and Publicity was created, a plan for securing more publicity for M. I. A. activities was projected. Several suggestions were made for more consistent use of newspapers, bulletins and other mediums for the purpose of bringing the M. I. A. more frequently and more

forcibly to the attention of the people.

Samples of articles appearing in the newspapers over a comparatively short period are shown on this page. The M. I. A. has had more publicity by far than ever before. The alert, energetic directors of Era and Publicity have contributed in no small manner to the splendid results achieved by the M. I. A. in the past year. The articles reproduced here are only a

part of those referring primarily to contests, parties, etc. M. Men basketball furnished page after page of publicity. The road shows and merry-go-rounds have produced splendid notices. Through the year other activities have been given attention. The old adage "it pays to advertise" is still true. For next year additional suggestions and plans will be developed.

M. I. A. IN SIX STAKES HOLDS HONOR EVENT

Winners in Contests Plan to Participate in District Meet

Honor day for six Mutual Improvement associations was held last weekend. The winners were complete in district contests, winners of which enter the L. D. S. church convention at the annual June M. I. A. convention in Salt Lake.

Mayfield Entries Win Stake Honors

GUNNISON—Mayfield won four first places in the Gunnison stake contest held here Thursday night.

Stake Selects Contest Winners

BEAVER—Winners in the Beaver stake M. I. A. contests last week were: Benson, East, and Men's public.

Mutual Groups Hold Gay Fete

A spirit of international good will pervaded the "Bishop's" building Thursday night, when many students of the general board of the Young Men and Young Ladies' society

Logan and Cache Stakes Select M.I.A. Winners

Thursday night. All but one of the winners were M. I. A. members.

Towns Schedule Benson Stake M. I. A. Gatherings

RICHMOND—The Benson stake M. I. A. contest will be held here Thursday night. All but one of the winners were M. I. A. members.

Stake Holds Honor Day

STARKE—The Benson stake M. I. A. contest will be held here Thursday night. All but one of the winners were M. I. A. members.

MUTUALS ANNOUNCES WINNERS IN SEVERAL UTAH STAKES

Wasatch Ward Sets Vaudeville Friday

A vaudeville program will be presented Friday evening in the Wasatch ward.

M. I. A. PLANS PLAY

SPRINGVILLE—A play, "All of a Sudden Peggy" will be presented by the Springville M. I. A. Wednesday night.

STATE PLANS ROAD SHOW

GARLAND—The annual M. I. A. road show of the Bear River stake will be held Wednesday and Thursday night.

HYRUM First Ward Names Queen of Ball

WELLSVILLE, March 12—Miss Rebecca Jensen, Hyrum First ward, was chosen queen at the annual ball Monday night.

Benson Stake Calls M. I. A. Contest Finals

RICHMOND, March 31—Benson stake M. I. A. contest finals will be held here.

STAKE M. I. A.'S ARRANGE FOR HONOR EVENT

Honor and award programs, celebrating season activities of Salt Lake M. I. A. will be held here.

West Jordan Stake Reorganizes M. I. A.

RIVINGTON, March 18—The West Jordan stake M. I. A. was re-organized Sunday, at the monthly meeting.

MUTUALS PREPARE PANGLOSS

Mutuals prepare for the annual Pangloss contest.

Two Wards Plan Joint Reunion

HUNTSVILLE—Huntsville and Middleton, wards of Ogden valley, will hold a joint reunion and homecoming party Friday, with a dance.

PLAN HONOR DAY

NEPHI—Juniata stake honor day will be held in Juniata high school Tuesday evening. The annual contests will be held at 7 p. m. when the public is invited.

Box Elder Stake Holds Honor Day

BRIGHAM CITY—The Box Elder stake M. I. A. honor day will be held here.

Stake Selects Contest Victors

MURRAY—In a series of contests held here, the winners were: Benson, East, and Men's public.

STAKE M. I. A. ENTERTAINS

BEAVER—The Beaver stake M. I. A. will entertain the M. I. A. contest winners and teachers from the city.

Stakes Finish Contests, Enter Districts Meets

Winners in recent M. I. A. contests were announced Tuesday from the following: Logan, Cache, and Men's public.

PUPILS GIVE PROGRAM

BEAVER—The Beaver stake M. I. A. sponsored a musical program Sunday evening at the East ward chapel.

Kolob Stake M. I. A. Selects Winners

SPRINGVILLE—The Kolob stake M. I. A. contest will be held here.

M. I. A. Calls Meet On Cleanup Drive

Plans for Joining in Statewide Move to Be Laid Mar. 30.

Mutuals Select Contest Winners

PRESTON, Idaho—The winners of the M. I. A. honor night, held in the M. I. A. states on Wednesday night, were: Benson, East, and Men's public.

HYRUM-HYRUM STAKE M. I. A. Contest

HYRUM—Hyrum stake M. I. A. contest will be held here.

Mutual Arranges Stake Honor Day

BEAVER—The Beaver stake M. I. A. will hold a stake honor day.

M. I. A. Selects Contest Winners

BEAVER—The Beaver stake M. I. A. will select contest winners.

STAKE SETS CONTESTS

BRIGHAM, March 27—Box Elder stake M. I. A. contest day will be held here.

M. I. A. HOLDS SHOW

LOGAN—The annual M. I. A. show will be held here.

Wards Prepare For Honor Day

Honor day in all wards of the L. D. S. church will be observed Tuesday night.

Woodruff Stake Holds Contests

RANDOLPH—The Woodruff stake M. I. A. contest will be held here.



ADULT DEPARTMENT Committee

Dr. Arthur L. Beeley and Lucy W. Smith, Chairmen; Dr. Joseph F. Merrill, Dr. Franklin S. Harris, Lewis T. Cannon, Dr. Lyman L. Duinert, Ann M. Cannon, Rose W. Bennett, Emily H. Higgs, Charlotte Stewart

THE following recommendations of the Adult Committee for next year's work have been approved by the General Boards of the M. I. A.:

1st—That we adopt as the text book for the course of study—"How to Live," by Fisk and Fisher, instead of the committees writing a manual on personal health and hygiene.

2nd—For the reading course book—"Medical Aspects of the Word of Wisdom," by Prof. Oaks of the B. Y. U.

3rd—As the project—the choice by stakes or wards of one of the six projects printed in this year's manual.

4th—A continuation of the recreational program as it has been taken up this year.

5th—The preparation of a pamphlet outlining the lessons, in the text "How to Live," which would indicate the points to be stressed. Also that it contain any other material the Committee feels will be helpful to this group.

Home and Community Sanitation and Beautification

[This project is being adopted by the Adult Citizenship Project Committee, comprising stakes in Salt Lake and Davis counties.]

1. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as a rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it. Strengthen ye the weak hands, and confirm the feeble knees." Isaiah 35:1-2-3.

2. To be nation and state right, we must first be community right.

3. It is not ideal citizenship to keep one's place and grounds sanitary and beautiful, but one must aid in making the community clean and beautiful also.

4. Community health, community "beautiffulness," and community sanitation, is contagious. Example everywhere. Drive up through Davis county, out through Holladay, and other garden spots of Salt Lake county, and you will see shrubs, colorful flower gardens, well kept lawns, and clean back yards. In all—beautiful, healthful and desirable communities in which to live. Drive through Salt Lake City's parks and residential districts and you can say with the tourist, "This is the city beautiful."

5. Let our spring, summer, autumn and winter project be: homes sanitary, orderly, clean within and without, beautiful homes, colorful gardens, and desirable communities.

6. This can be done by: a. example, b. by creating an attitude of love and a desire for beautiful and clean surroundings, c. by the study of authorized home and garden magazines, d. by appointing efficient leadership and creating an active and interested organization, e. by the collection of home and garden pictures such as those designed by expert home builders and landscape gardeners.

7. Learn the names of trees, shrubs and flowers.

8. Know how to make a harmonious color scheme and design.

9. Study plants and flowers as fol-

lows: a. their blooming seasons, b. their colors, c. the tall and dwarf ones, d. their habits for shade and sunshine, for various kinds of soil and fertilization, e. their moisture requirements.

10. Visit well kept and carefully planted parks and gardens. Make accurate observations and then vitalize them.

11. Let "home beautiful" become one of your hobbies. It can be carried over into old age. It will give a splendid opportunity for outdoor mental and physical activity. It is sure to become a source of joy, health and happiness.

12. Establish a community gift and exchange center for various kinds of choice shrubs, bulbs, and plants.

13. Let every community vie with the other in seeking first place for beautiful homes, well planned and colorful gardens, clean, sanitary and orderly surroundings.

14. This is a project not for one month, but for every month; not for one year, but every year.

The Adult Citizenship Project Committee, Salt Lake and Davis Area, Dr. L. A. Stevenson—Chairman, J. T. Heath—Vice-Chairman, Miss Effie Clayton, Secretary.



GLEANER GIRLS DEPARTMENT Committee

Grace C. Neelen, Chairman, Rachel G. Taylor, Martha G. Smith, Margaret Newman, Emily C. Adams

Gleaners for a Year—Now What?

By DR. ADAM S. BENNION

TOMORROW night I join the young men and women of Ogden in a sort of Commencement for the year's work. I shall address them on *Facing Life*, the logical aftermath of a year's Gleaning. Fortunately we may always *Face Life*. Even in death we face the glory of Paradise.

As I sit pondering that theme, I turn to Browning, the poet who has brought such inspiration and conviction into my life. You ought some day to read all of his poem, Rabbi Ben Ezra. Note these four stanzas:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:

Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!'

"Rejoice we are allied
To that which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of his tribes that take.
I must believe.

"Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:

What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops: Potter and clay endure.

"So, take and use thy work:
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!"

As if written for us, aren't they? So fitting at the close of this year's study. For the great objective in these lessons has been to open the door for you—to bid you look ahead to an enriched life.

As you review the field covered—and as you project yourself out across the years, I am happy to join you once more as foster guide. Your teachers, of course, have been your real pilots—your close-at-hand advisers. I only wish it might have been my

pleasure to enjoy their privilege of listening in on your contemplation. I could wish that each stake would send a summarized statement of the year's response to the problems presented during the year. It would be tremendously helpful to know what is in the mind of youths.

Whether this little conclusion bids you turn back in thought over the trail of the year just closing or leads you out across the trail over the hill of young womanhood, it is a blessed thought that *your choice* determines which it shall be. *Choice*,—man's free agency—one of the richest privileges and blessings of life. Let us capitalize *Choice*, literally and figuratively. And then let the capital C

carry you my platform for your Gleaning in the years out there across the future.

Your Great Choices:

1. Character.
2. Career.
3. Companions.
4. Culture.
5. Conviction.

I shall not enlarge these suggestions. In the light of your year's study you expand them. You can build your own best edifices of the soul.

"Whatsoever worthy things you find to do, do them with your might"—and may the Lord bless and guide you always.



JUNIOR GIRLS DEPARTMENT

Committee

Laura P. Nicholson, Chairman; Agnes S. Knowlton, Julia S. Baxter, Emma Goddard, Katie C. Jensen

"Believing and Doing"

WE come to the end of our "little journey" in investigation of the Gospel plan and its application to daily life. The closing chapters, it is hoped, will help to round out and tie together the many thoughts presented in those previously given.

The statement:

"If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things," is all-embracing; it suggests at once how far reaching are the ideals of the Church of Jesus Christ. May each girl go from this discussion inspired with the thought of life's opportunities and may she ever after be conscious of being literally "a daughter of the King." If each one will think about the cycle of life as suggested in these chapters, she will be impressed not only with the beauty and joy of girlhood but with the realization that mature life is equally rich in its possibilities for enjoyment and progress.

The last chapter—"The Prophet Joseph Smith"—brings a message of faith and testimony. Nine points are given in evidence of his divine appointment and others are suggested; class leaders and girls may think of still others. If thoughtfully considered, with the background furnished by the preceding chapters, each girl will be led to feel that there is indeed "an overwhelming evidence flowing in from every quarter to establish the divine mission of Joseph Smith." And as a test of the effect wrought by the consideration of these things, let the closing questions be emphasized and answered in her own heart by every

member: Has your knowledge of these things been increased? Has your faith been strengthened? And if so, will you determine now to make this Gospel plan a part of your lives? You Do believe; will you prove it by what you Do?

To Junior Leaders

WHAT have you accomplished during the past few months? Have you made an impression upon the lives of your girls? Do they regret the finishing of winter's work because they love you? Do you know your girls and their every day lives? Have you helped any one of them to learn the lesson of self control—helped them to develop character? Do you really love them? Now, what are you going to do? Let them drift away from you or endeavor to keep them together during the summer in little social groups? They are going to need your influence during vacation more than at any other time. Do you feel satisfied with the personal touch you have given to each Junior Girl's life with whom you have come in contact? Leaders, this is your opportunity; they may be your girls only for this year. Pray earnestly and your Heavenly Father will show the way.

The Travelogue

OF special interest to Junior Girls and leaders should be the report of the annual party of the General Boards of M. I. A. since the theme used for the evening was the travelogue idea which has been a feature of Junior work for some time. Each committee

represented a different country, the General Authorities and their partners, the guests of the evening, representing America, with decorations in red, white and blue abounding conspicuously among them and at their table. The Junior Committee spent the evening in England, and on each member present was pinned a Junior rose. Hawaii was well depicted by the Bee-Hive Committee, with grass skirts, leis, and even a unique native habitation, surrounded by palms. Many interesting costumes and individuals were to be discovered among the Scandinavians, otherwise known as the Adult Committee, while in the vicinity of the Scouts strong voices were heard punctuating the atmosphere with songs of the Vaterland in native German tongue. The dashing, hot-blooded temperaments of Spain were displayed in characteristic song and dance by the Music and Gleaner Committees, and there was no room to question the fact that the M Men and their partners were enjoying themselves as gay Irish colleens and red-bearded swains in green top-hats. The click of wooden shoes and the glimpse of flat hats and broad collars made known the presence of the Hollanders, alias Vanguards.

During the meal, the menu of which was made up of foods from the various countries, each country conducted a characteristic song. After the dinner each committee produced a stunt peculiar to the country they represented. The evening passed quickly and all present were agreed that the social was one of the most successful ever given by the two boards.

AT the services held for the late Senator Overman, Chaplain Phillips offered the following prayer:

O Thou who hast companioned with us even when we knew it not, who hast shepherded us in shadowed valleys when we thought Thee far away, be with us now as we turn aside from life's crowded highway into the quiet sanctuary of the soul, within whose gates of peace we learn that death is not defeat but victory and holds no contradiction of Thy love.

As Thou hast been pleased to take unto Thyself the soul of Thy beloved, whose devotion to duty, integrity of purpose, and fineness of character have left their impress on our lives, do Thou look with loving pity upon the dear ones bowed in grief for whom especially our prayers are offered. Let Thy fatherly hand be over them, may Thy love comfort and sustain them, and may Thy spirit give them peace, for they sorrow not as those who have no hope. We ask it in the name of Him who bears our griefs and carries out sorrows, Jesus Christ our Lord. Amen.



Dr. George R. Hill, Jr., and Charles R. Mabey, Chairmen; Nicholas G. Smith, German E. Ellsworth, Le-Roi C. Snow, Ernest P. Horsley

Historical Monuments and Markers

(Continued)

NO Christian can read the account of the preaching of the Gospel in the early centuries of our era without feeling a thrill of just pride. After that eventful day of Pentecost each follower of the risen Redeemer seemed to be goaded with an urge to spread the message of glad tidings to the uttermost parts of the earth. Peter, who had spoken those closing words to the assembled multitude, "For the promise is unto you and your children and unto all that are afar off, even as many as the Lord your God shall call," had sounded a note of militant proselyting hitherto unknown in history. And so the apostles, with him at their head, together with a host of lesser lights, literally carried the torch of the new religion all over the then known world.

Conversion in some instances was prompt and instantaneous and accompanied by miracles, but for the most part it was slow and tedious, mankind being no whit more believing than it is now, for at the end of the third century it is doubtful if there were more than five million souls who acknowledged themselves members of the new faith. The disciples of the Nazarene met with the same indifference, interspersed with the same type of persecution and the same degree of contumely. But no manner of man has ever graced this earth with finer zeal and faith than those who were counted among the first missionaries of Christ.

Yet they who took up the banner of the Latter-day work were just as worthy, just as faithful, just as militant. Imbued with the same spirit and conscious of having the same authority, they cast aside all the glories of temporal existence to win souls to Jesus and to make for themselves a place secure in the hereafter. Even before their great modern prophet had been most foully done to death, they had caught the contagion of his supreme genius and had scattered to earth's four corners to proclaim the wonderful news of a re-birth of inspiration from on high. The very fervor of their spiritual appeal must have carried conviction to the many thousands who heard their message. The world may think what it will of the plan of salvation they had to offer, but it must candidly admit that no single individual, no group of men

of any Christian faith, or any other faith, in any age since the early centuries, can compare with the brethren who lifted up the light in this dispensation and carried it to the nations.

Parley P. Pratt, Wilford Woodruff, John Taylor, Orson Hyde, Heber C. Kimball, Brigham Young, Orson Pratt, Lorenzo Snow and Franklin D. Richards are among the splendid spirits who take front rank in our age and suffer nothing by comparison with the apostles of the early days of Christianity. Manifestations of divine approval of these men and their collaborators, as evidenced by miraculous healings and prophecy, stand out as distinctly as those recorded in the Holy Writ; and every boy belonging to our Church should count it a privilege to honor them.

Naturally their work first carried them into English speaking countries, their own land receiving their labors in the beginning, then more far distant places. The instances of their successes are so many and varied within the confines of the United States, and the historic references so easy of access that it would seem needless to call attention to spots which might be honored by placing such monuments. The Church itself has in a number of sections already erected appropriate remembrances in this country. But there must still be many places that should receive the attention of Scouts and Vanguards in Illinois, Indiana, Missouri, Iowa, Ohio, New York, Pennsylvania, Vermont and other states. Reference to any Church history will provide ample material, local knowledge in such historic spots should be sufficient to point the way to the boys who are resident in these states and members of the Church.

The first land beyond our borders to receive the attention of our missionaries was Canada. (For much of the information given in the following paragraphs we are indebted to Bro. Andrew Jensen, Church Historian and one of the compilers of "Ecclesiastical History of Utah." Bro. Jensen has been so helpful in locating the needed information that the committee feels it owes him a debt it cannot repay.) Orson Pratt has the honor of carrying the Gospel outside the United States. He first preached in Potten, Canada, July 20th, 1833. Later Joseph Smith

and Sidney Rigdon organized a branch at Hamilton, Ontario. These were followed by Parley P. Pratt, who visited Toronto in 1836 and opened up a branch there. Among the illustrious persons who embraced the Gospel at this time was John Taylor, later president of the Church, and Joseph Fielding, who was with the first group of elders sent to Great Britain. Orson Hyde joined Bro. Pratt in this ministry and added his rich experience and his fine logic to the work of his colleague. Here is an opportunity for the boys of deacon and teacher age in Canada to honor the men who first carried the Gospel message into their land.

On July 1st, 1837, seven elders, headed by Heber C. Kimball, arrived at Liverpool. Thus is tersely chronicled the opening of a marvelous work in the British Isles. No more abundant outpourings of the spirit have ever been manifested than those which came through the medium of the brethren who went to that country under President Kimball, and those who followed later had the same rich blessings. In addition to Bro. Kimball, Orson Hyde, Willard Richards, Brigham Young, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff and George A. Smith proselyted in this field. Under their vigorous preaching men and women by the thousands were brought into the Church. First at Preston, later at Penworthan, Warkfield, Thornley, Ribchester, Chaburn, Waddington, Brampton, Bolton, London and a host of other places the press of people demanding baptism took up all the time of the elders and incidentally aroused a storm of opposition. The labors of Heber C. Kimball and Wilford Woodruff brought forth unbounded success and stand out among the missionary miracles of all the ages. Let any member of the Church read the account of the experience of Bro. Kimball and his companions with the hosts of the adversary on July 30th, 1837, at Preston. If he had any doubts as to the divinity of this work, those doubts will immediately vanish. Similar convincing proofs, literally by the score, followed the labors of Bro. Woodruff in Herefordshire, in London, in Worcestershire and in a number of other counties. Details of his missionary labors sound like the writings of St. Paul, so replete are they with miraculous healings, marvelous conversions and other revelations of God's interest in this Latter-day work. Bro. Woodruff relates that by April 6th, 1841, there were upwards of six thousand members of the Church besides 800 who had emigrated.

But their labors were only the beginning. The British mission has probably been the most successful of all. Every nook and corner of Scotland, Wales, England and Ireland, has

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BEEHIVE GIRLS DEPARTMENT

Committee

Sarah R. Cannon, Chairman; Catherine Folsom, Vida F. Clawson, Glenn J. Beeley, Marie C. Thomas, Elsie T. Brandlee

Love Truth

Love thou the truth and speak the truth in love;

The wisdom pure and peaceable descendeth from above.

Buy thou the truth and sell it not again:

Count thou no price too great for it, part with it for no gain.

All truth is calm, refuge and rock and tower;

The more of truth the more of calm, its calmness is its power.

Calmness is truth, and truth is calmness still.

Truth lifts its forehead to the storm, like some eternal hill.—Bonar.

WHAT is Truth? Doctrine and Covenants, section ninety-three, verse twenty-four reads, "Truth is a knowledge of things as they are and as they were and as they are to come."

The dictionary defines truth as faithful, loyal, genuine, correct.

The Royal Path of Life says, "Truth is a standard according to which all things are to be judged. When we appeal to it, it should be with sincerity of purpose and honesty of feeling."

"I would look up and laugh and love and lift." This line expresses the longing, the inward prayer, that we all possess for a fuller measure of those genuine qualities which make us free. Truth is freedom.

Great men have written great articles on and about the truth, but the measure of their own individual greatness lies in the fact that they themselves accepted the truth. Let us carry on with that open, sincere frankness which is beautiful.

There are two causes for untruth—fear and the desire for reward. However, if the proper point of view is assumed, a lie is much more to be feared than the truth, and the reward, no matter how great, can never compensate for the lie.

Godfrey Cass, in George Eliot's *Silas Marner*, lived a lie for nearly twenty years, only to find that truth from the first would have brought happiness and freedom.

Nancy, his wife, for whose possession Godfrey had lived the lie, and whom he loved with his whole being, said, "Had you but told me, we could have righted the wrong together." Godfrey felt all the bitterness of a lie, that was not simply futile, but had defeated its own end.

All the pleasant associations in life depend upon truth. Friendship, busi-

ness, marriage, and all human relationships must have truth as a foundation if they would last.

The Prophet Moroni says, "By the power of the Holy Ghost, ye may know the truth of all things." The Holy Ghost is conferred upon all Latter-day Saints when they are confirmed. If we live so that it can be constantly with us, we shall have the power to recognize truth when we meet it.

"Nothing can be more easy than to speak the truth. The unwise, the poor, the ignoble, the youthful, can all equally practice it. Nothing can be more difficult than to speak falsely. The wise, the rich, the great, the aged, have all failed in their attempts."

"Truth is truth to the end of reckoning."

Milton says, "Truth is as impossible to be soiled by any outward touch as the sunbeam."

"Whoever knew truth put to the worst in an open encounter?"

A certain youth, trained from early boyhood, to tell the truth, was bidding goodbye to his mother. She had carefully sewed in a leather belt, around the lad's body, thirty pieces of silver—their combined earnings. The boy was required to travel many hours by coach over unfrequented roads before he could reach his destination. Near the journey's end, the stage coach was waylaid and passengers at the point of a gun found themselves face to face with a band of bandits. The robbers roughly gathered their swag. As they approached the boy, the first bandit shouted, "Well, lad, what have you?"

"Thirty pieces of silver," came the frank and earnest reply.

"Where?" said the robber.

"Sewed in a belt about my waist," was the reply.

"Who put it there?" came the next question.

"My mother," answered the lad.

"Keep it!" said the bandit.

Truth is not limited to the spoken word. It manifests itself in every act, in every deed. It is forcibly present in the glance of an eye, the swing of a walk, a gesture of the hand. In truth God created, and his creation must ring true.

Blanche K. McKey has put into beautiful lines her conception of truth: Firm-footed I tread—I do not falter; Clear-eyed, I look upon Today and Yesterday;

Unhesitant, I listen to the carol of the Future—

The Song of Fulfillment.
The torch I carry never dies;
Its light will lead you into calm paths
Where the wailing Voice of Regret does
not mar Life's beauty.

Art Forum

DURING the past few months many questions on the subject of handicraft and art work have been sent in to the general office in care of Glenn J. Beeley, who is the handicraft expert of the General Board. Since most of these are of interest to more than the few individuals who write about them, Mrs. Beeley has expressed her willingness to conduct, during the summer months, an open question box in the Bee-Hive section of the Mutual Messages of the Era. Any questions which you may have along the line of handicraft and applied art will be considered and the answers printed for your benefit. Address all such inquiries to Glenn J. Beeley, c/o General Board, 33 Bishop's Building, Salt Lake City, and the replies will be published in the earliest possible issue of the Era following.

For the handicraft section of the Bee-Hive Institute mimeographed material has been prepared which will be sent out to stakes or wards desiring it. Send in your stamped, addressed envelope with a request for this matter and it will be forwarded to you promptly.

Suggestions on Material for Scrap Books

SOME interesting lights on important characters have been shed through their scrap-books, for in these are reflected their interests and pursuits. To know what kind of poetry interests a person is to know the person better; to read little random thoughts which he has jotted down is to understand better his mental processes, his ideals and his dreams.

How many times a year do you wish you might be able to lay your hand upon some little bit of information which you have seen in print somewhere? At the time you saw it, there was every chance to clip or copy it and make it your own, but so easy is it to leave a thing like that until some other time that the opportunity is gone, the source of the information lost or forgotten, and a valuable bit taken out of your life. A well organized scrap book is a help in saving such things. To have a book set apart especially for the preservation of material which to you is important is of great worth, as in addition to the actual material stored up in it, it is a factor in encouraging you to watch for important bits, and in stimulating your thinking habits, for you must think carefully to decide which things really are vital and which not.

A Bee-Hive scrap book may become one of the most cherished possessions of the girl who makes it, for into it goes information which she values for itself and also for the memories and interesting associations connected with it. In this type of scrap book there is every opportunity for system and method, as the Bee-Hive work itself is arranged in an orderly pattern.

Divide your book according to fields, and the first step is taken. Thereafter when in magazines, paper, or experience, you discover a new and interesting fact, you have already a place in which to paste, copy or record it. Do not make it a book of pictures only, for these suggest the background rather than tell the story. Make it your book, one different from that of any other girl, just as your experiences are different. Put down your own observations; make your own notes. In the Field of Religion your own version of an incident which has increased your faith is of far more value than a list of the books of the Bible, for the latter can be ascertained easily. In the Field of Home, note the changes in a recipe which you have found an improvement on the original. Keep a record of an especially successful party or entertainment in which you have participated, and note the reasons for its success. In the Field of Health put down the new idea you have about making a child's convalescence more bearable; and so on indefinitely.

Anyone can make a scrap book which is of general interest. Only you, yourself, can make your scrap book which on every page will mirror you in some mood or trend of thought. Make your book a thing of joy now and one which will be of inestimable value in years to come.

Vanguards-Scouts Department

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been combed to bring the honest in heart to the truth, many thousands have embraced it and emigrated to Utah, forming the backbone of that fine manhood and womanhood that settled here in the fifties, the sixties and the seventies of the last century. Space would not permit us to enter into further details regarding the missionary work in this land, but these are examples from which the Scouts and Vanguards can draw to honor the brethren who so gloriously carried on in this favored country. Let us be up and doing.—Chas. R. Mabey.

February M.I.A. Report of Accomplishments

	No. of wards in State		No. reporting		No. of wards having increased their membership 10% over last year		No. of wards with average attendance of 2 2/3 or more of enrollment		No. of wards having completed class discussions and activities		No. of wards giving special attention to department projects		No. of wards completing 1/2 hr. program as outlined		No. of State membership participation in 1/2 hr. program		No. of wards giving Valentine		No. of wards holding Study Session during Session in February		No. using program outlined in Era	
	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.
Alberta	11	7	10	7	3	2	6	4	7	5	5	7	25	6	7	6	7	6	7	6	7	6
Alpine	6	8	9	4	3	3	5	5	5	5	5	5	4	85	5	4	4	4	4	4	4	
Bannock	8	11	11	4	2	2	7	7	7	6	6	6	60	5	10	10	10	10	10	10	10	
Bear Lake	12	11	12	4	5	8	11	8	11	8	8	8	6	80	9	12	12	12	12	12	12	
Benson	14	5	14	7	7	7	9	11	11	13	14	14	11	40	10	14	12	14	14	14	14	
Beaver	6	3	3	3	3	3	2	2	3	3	3	3	1	45	2	3	3	3	3	3	3	
Big Horn	5	3	3	3	2	2	2	1	2	3	3	3	2	68	7	7	7	7	7	7	7	
Blackfoot	13	4	7	4	4	4	6	3	6	3	5	5	6	68	7	7	7	7	7	7	7	
Blaine	6	4	4	4	4	2	2	3	1	2	2	2	6	6	6	6	6	6	6	6	6	
Boise	10	10	7	6	2	7	4	9	6	5	4	4	4	75	5	5	5	5	5	5	5	
Boxelder	13	13	13	5	5	11	11	11	11	8	8	8	11	82	10	13	11	13	11	13	11	
Carbon	9	8	8	1	0	5	7	7	7	6	7	6	6	53	8	8	8	8	8	8	8	
Cascade	9	6	6	3	3	3	3	3	3	3	3	3	4	87	2	2	2	2	2	2	2	
Cassia	9	6	6	1	1	5	5	5	5	5	5	5	4	35	6	5	5	5	5	5	5	
Cottonwood	10	7	7	4	4	4	4	3	6	4	5	7	4	50	5	7	5	7	5	7	5	
Curlew	8	4	5	2	2	4	5	3	5	3	5	1	3	100	5	6	6	6	6	6	6	
Deseret	12	12	12	4	4	4	4	4	4	4	4	4	4	88	6	6	6	6	6	6	6	
Duchesne	11	8	8	0	0	3	3	3	5	2	2	2	4	40	4	4	4	4	4	4	4	
East Jordan	10	5	10	2	4	4	8	4	8	3	7	6	8	83	5	5	5	5	5	5	5	
Elmore	10	4	4	4	4	4	4	4	4	4	4	4	4	88	6	6	6	6	6	6	6	
Ensign	8	8	8	4	2	1	4	8	6	8	7	4	4	23	7	7	7	7	7	7	7	
Franklin	11	10	10	2	2	11	10	10	10	7	7	7	7	75	6	6	6	6	6	6	6	
Freemont	14	14	14	7	3	5	10	10	12	10	12	10	12	76	8	14	13	14	13	14	13	
Garfield	5	8	5	3	5	5	3	5	3	3	3	3	3	50	5	5	5	5	5	5	5	
Granite	10	10	10	7	5	5	5	5	6	6	10	7	60	10	10	10	10	10	10	10	10	
Grant	14	13	13	5	5	12	12	12	12	11	11	7	50	8	13	9	13	9	13	9	13	
Gunnison	7	7	7	1	1	5	5	5	5	5	3	7	73	3	7	7	7	7	7	7	7	
Hartford	12	12	12	6	3	5	6	6	12	6	9	7	7	84	10	12	10	12	10	12	10	
Idaho Falls	12	12	12	4	4	6	6	6	9	7	6	5	56	10	12	10	12	10	12	10	12	
Juab	5	5	5	2	2	5	5	5	4	2	5	5	50	5	5	5	5	5	5	5	5	
Juarez	1	6	3	3	3	3	1	6	3	3	3	3	2	75	8	8	8	8	8	8	8	
Kanab	6	3	3	3	3	3	1	6	3	3	3	3	3	92	4	5	4	5	4	5	4	
Kelso	5	4	5	5	1	3	3	3	3	3	2	1	2	59	5	5	5	5	5	5	5	
Lethbridge	8	8	8	6	4	4	2	4	6	5	4	6	5	75	8	8	8	8	8	8	8	
Lehi	6	5	4	4	4	5	7	6	4	4	4	4	4	44	6	6	6	6	6	6	6	
Liberty	12	12	12	6	6	6	11	11	11	9	9	9	9	85	4	12	7	12	7	12	7	
Logan	11	10	9	3	4	6	4	8	9	9	9	6	6	86	6	8	7	6	8	7	6	
Los Angeles	11	10	11	4	5	9	10	10	8	8	10	6	6	62	11	11	10	11	10	11	10	
Lost River	4	3	3	0	0	0	0	0	2	2	2	2	2	3	50	2	2	2	2	2	2	
Lyman	6	4	4	1	2	3	3	3	4	1	3	3	3	48	3	4	3	4	3	4	3	
Malad	9	8	9	2	2	4	4	4	4	4	4	4	4	47	7	9	8	7	9	8	7	
Maricopa	10	9	10	5	4	6	5	8	7	7	7	7	7	63	7	7	7	7	7	7	7	
Millard	6	6	5	2	2	3	3	3	3	5	2	2	4	55	3	5	5	5	5	5	5	
Mindoka	8	2	4	1	4	2	3	2	2	2	2	1	3	65	8	8	8	8	8	8	8	
Monte Nebo	10	7	10	1	1	6	8	3	8	2	6	7	7	70	9	8	8	9	8	8	9	
Montpelier	13	10	10	4	4	5	7	6	7	6	4	5	4	41	4	10	7	4	10	7	4	
Morgan	8	7	7	5	5	6	6	6	6	4	4	4	2	50	2	8	3	2	8	3	2	
Nebo	9	9	9	5	5	8	8	8	8	8	9	7	60	9	8	8	9	8	8	9	8	
North Davis	7	5	5	2	3	3	4	5	5	4	4	3	3	12	4	3	4	3	4	3	4	
North Sanpete	5	5	5	3	3	3	3	3	3	3	3	3	3	50	5	5	5	5	5	5	5	
North Sevier	4	2	2	1	1	0	2	0	2	2	2	2	2	50	1	2	2	1	2	2	1	
North Weber	14	14	14	2	2	11	12	12	10	8	10	8	21	10	14	14	14	14	14	14	14	
Ogden	12	11	12	4	4	11	11	12	11	11	12	11	8	80	6	12	10	12	10	12	10	
Oneida	11	9	11	4	3	7	8	5	9	6	7	9	9	75	6	9	9	6	9	9	6	
Quinn	6	6	6	4	4	5	5	5	5	5	6	4	79	2	6	6	2	6	6	2	6	
Palmyra	9	6	9	3	3	3	6	6	7	5	5	5	4	30	1	8	8	1	8	8	1	
Panguitch	6	5	4	3	3	5	3	4	2	4	3	3	3	39	3	3	3	3	3	3	3	
Parowan	11	7	9	4	2	5	1	4	3	4	4	2	75	2	4	3	2	4	3	2	4	
Pioneer	10	9	9	5	5	6	7	6	7	9	5	7	77	10	9	8	10	9	8	10	9	
Pocatello	10	10	10	9	9	9	9	9	7	7	7	7	7	85	7	10	7	10	7	10	7	
Portneuf	7	7	5	3	1	3	2	3	3	3	4	3	3	90	6	6	6	6	6	6	6	
Raft River	6	6	6	2	2	3	3	3	3	3	2	2	2	6	6	6	6	6	6	6	6	
St. George	9	8	8	6	6	6	6	6	6	6	5	6	6	6	6	6	6	6	6	6	6	
Shelley	9	8	8	1	1	5	5	5	5	5	4	5	62	8	7	7	7	7	7	7	7	
South Davis	8	3	7	3	2	3	6	3	6	3	5	4	65	4	8	8	4	8	8	4	8	
South Sevier	11	10	10	3	3	3	3	3	4	4	8	5	72	5	8	7	5	8	7	5	8	
Star Valley	11	10	10	3	3	3	3	3	4	4	4	4	4	81	6	10	10	6	10	10	6	
Summit	13	8	8	2	2	4	4	4	4	4	6	4	1	4	58	1	6	5	1	6	5	
Sharon	7	5	5	2	2	4	4	4	4	4	4	3	75	2	5	5	2	5	5	2	5	
Salt Lake	13	12	13	6	4	6	7	11	10	11	12	9	4	70	10	13	9	10	13	9	10	
San Francisco	10	3	1	1	1	3	3	3	3	3	3	3	3	70	1	3	3	1	3	3	1	
San Juan	4	2	2	1	2	1	2	2	2	2	2	2	2	75	5	8	8	5	8	8	5	
Sevier	8	5	5	7	7	6	3	8	4	6	7	5	6	65	5	8	8	5	8	8	5	
St. Johns	6	4	4	1	1	3	3	4	3	4	3	3	3	66	1	2	2	1	2	2	1	
St. Joseph	15	15	15	7	7	8	9	9	9	9	9	9	8	80	9	9	9	9	9	9	9	
Taylor	6	4	6	3	1	2	4	3	5	4	4	4	4	100	6	5	2	6	5	2	6	
Timpanogos	6	5	5	1	1	4	5	4	5	4	4	4	4	100	6	5	2	6	5	2	6	
Tintic	4	3	3	1	1	1	1	1	1	1	1	1	1	47	1	2	2	1	2	2	1	
Town	10	7	7	6	3	6	3	6	4	3	3	3	3	6	6	6	6	6	6	6	6	
Twin Falls	5	4	4	1	1	1	1	1	1	1	1	1	1	50	1	2	2	1	2	2	1	
Ugah	9	7	7	3	3	5	8	4	6	6	7	6	9	100	1	7	4	1	7	4	1	
Union	5	5	5	2	2	2	1	1	5	5	5	3	3	63	3	8	3	5	8	3	5	
Utah	9	9	9	9	9	9	6	7	8	8	8	8	8	85	9	8	8	9	8	8	9	
Weatch	6	6	6	2	2	5	5	5	5	5	5	5	5	85	9	8	8	9	8	8	9	
Wayne	6	6	8	4	0	0	3	3	3	3	2	1	4	4	1	3	8	1	3	8	1	

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SUMMER TERM
JUNE 1st TO 27th
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February M.I.A. Report of Accomplishments

	No. of wards in State		No. reporting		No. of wards having increased their membership 10% over last year		No. of wards with average attendance of 2/3 or more of enrollment		No. of wards having completed class discussions and activities		No. of wards giving special attention to department projects		No. of wards completing 1/2 hr. program as outlined		% of State membership participating in 1/2 hr. program		No. of wards giving Valentine Ball		No. of wards holding Sunday evening Joint Session in February		No. using program outlined in Era	
	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.	Y.M.	Y.L.
Weber	9	9	2	4	6	7	4	55	8	9	7
West Jordan	8	3	.....	1	0	2	.....	5	2	.....	4	2	4	28	5	6	4	.....	.....	.....	.....
Woodruff	4	4	.....	4	.....	4	.....	1	2	3	.....	2	87	4	6	4	.....	.....	.....	.....	.....
Yellowstone	10	7	.....	8	.....	3	3	.....	6	3	.....	3	6	70	3	8	.....	.....	.....	.....	.....
Young	4	.....	4	.....	2	1	.....	1	3	.....	.....	.....	50	5	3	8	.....	.....	.....	.....	.....
Zion Park	7	.....	6	.....	1	.....	.....	6	.....	.....	.....	.....	69	4	6	.....	.....	.....	.....	.....	.....
Calif. Mission	38	14	24	6	8	10	15	12	17	11	14	14	90	19	28	20	.....	.....	.....	.....	.....
Canadian	10	3	.....	2	.....	3	.....	10	.....	1	.....	2	50	3	3	3	.....	.....	.....	.....	.....
Eastern States	13	12	13	3	3	9	9	8	5	8	.....	8	40	6	2	1	.....	.....	.....	.....	.....
Northwestern	19	18	.....	8	.....	9	.....	10	.....	19	.....	11	77	.....	12	11	.....	.....	.....	.....	.....
Northern	16	.....	7	.....	1	.....	4	.....	.....	1	.....	34	1	5	2	.....	.....	.....	.....	.....	.....
Central States	14	.....	11	.....	1	.....	6	.....	7	.....	3	6	62	1	7	9	.....	.....	.....	.....	.....
East Central	9	.....	2	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Texas Mission	6	5	.....	2	1	2	.....	2	.....	1	2	2	36	2	3	1	.....	.....	.....	.....	.....

Priesthood Quorums

[Continued from page 417]

are seen to be chewing gum while passing the Sacrament and this habit should not be permitted. Boys who use tobacco in any form should not be permitted to officiate in this ordinance.

We claim nothing new or novel about these suggestions. They are

advanced as the substance of our observations in wards of this and other stakes. We do feel, however, that attention to these details will dignify the work of the deacon and priest and increase the sacredness of our Sacrament service.

Making Economic Fur Fly

[Continued from page 397]

can study the New York, St. Louis, Seattle, London, and German markets, he can himself trap muskrat and weasel, he can learn to distinguish "Hudson seal" made of rabbit skins from that composed of musk rat pelts, with guard hairs sheared, and above all he can study the diet and habits of fur bearing animals. Such work would help his pocket book and later make him a more understanding husband and father of fur wearing women and girls. The merit badge would be fully as valuable to him as a poultry badge. He learns in his poultry scout work that the average man without capital never stays in the poultry business more than three years and

the business side of fur should be presented to him just as ruthlessly. This great gap in Boy Scout work that is to be found in the beaver country of old French trappers is as surprising as the lack of merit badges in geology in a land traversed by the Colorado river and the Rocky mountains. If a merit badge is ever to be given Boy Scouts for fur knowledge, Mr. Wood should be one of the men to make out the syllabus. A man who advocates fox farms as well as sheep on the waste lands, and vineyards on every fox farm will some day increase the fur business appreciably by the addition of the Boy Scout army of workers.

"Latter-day Revelation"

Reviewed by
DR. JAMES E. TALMAGE

A NEW book bearing the foregoing title has recently been published by the Church. Its unique character and the intrinsic worth of its contents commend the little volume to both members and non-members.

It comprises selections from the *Doctrine and Covenants*, which, as all who read know, is one of the standard works of the Church, and as such has been officially adopted by the people. The following extract from the "Foreword" is a concise statement as to the purpose and scope of the new book.

"Many of the revelations given prior to the organization of the Church and during its early years related to immediate duties and callings of individuals; others dealt especially with conditions in the Church at particular times. A distinguishing feature of these communications from the Lord appears in their timeliness; they were granted to meet circumstances calling for Divine direction of specific nature. Except as illustrative instances of the Lord's way of directly communicating with His prophets, many of these revelations, once of present, and pressing significance, became relatively of reduced importance with the passing of the conditions that had brought them forth.

"This little book contains selected Sections and parts of Sections from the *Doctrine and Covenants*, the selections

comprising Scriptures of general and enduring value, given as the Word of the Lord through the First Elder and Prophet in the present dispensation, which is verily the 'Dispensation of the Fulness of Times.'"

"The complete *Doctrine and Covenants* is a current publication, accessible to all, so that comparison between that volume and this is a simple undertaking. Every omission from the full text is indicated in these pages—by asterisks where parts of Sections are left out and by the absence of some Sections in their entirety."

FROM this it is readily seen that *Latter-day Revelation* is in no way put out as a substitute for the *Doctrine and Covenants*, which latter, of course, will be continued as a publication in its well established form. The new book presents a convenient summary of many of the most important revelations given in this dispensation. Instead of the short verses of the standard book, the subject-matter is arranged in longer paragraphs, printed in large readable type in the new volume. The book gives promise of great service among both members and investigators, and is especially suited to use in the mission fields.

An Apology for the Book of Mormon

THE *Era* has been handed a neatly printed little volume of one hundred eighty-two pages, with the foregoing title, written by E. Cecil McGavin, principal of one of the Church seminaries. To many, the title of this book will be rather misleading, for in reality, it is a vigorous defense of the Nephite

record, which was given to the world through the Prophet Joseph Smith. It is evident that the author has spent much time and thought in the preparation of this volume, which will prove an interesting addition to the literature of the Church.

The Upward Reach

MANY *Era* readers are familiar with the writings of Leo J. Muir, president of the Los Angeles stake. This new volume from his pen is now on the market. As a preface, the author quotes Harry Kemp's poem, the last verse of which is as follows:

"Chief of all Thy wondrous works,
Supreme of all Thy plan:
Thou hast put an upward reach
Into the soul of man."

From beginning to end of this interesting book, every page is packed full of inspiration. President Muir's purpose in writing it was to stimulate men and women to higher thoughts and better deeds, and all who read it will be prompted to reach outward and upward for the gifts which now seem unattainable.

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Additional Internal Evidence for the Authenticity of the Book of Mormon.

[Continued from page 389]

and of the nineteen that lifted their anchors and sailed to sea only one returned. At St. Lucie the strongest buildings were torn up from their foundations; a cannon was hurled a distance of more than thirty yards, and men as well as animals were lifted off their feet and carried several yards. Of six hundred houses in Kingstown in the island of St. Vincent fourteen alone remained intact.

In the Leeward Islands, the inhabitants of the government palace took refuge in the center of the building during the height of the storm, thinking that the immense thickness of the walls (nearly four yards) and their circular shape would preserve them from the fury of the wind. At eleven thirty p. m. they were obliged to repair to the cellar, as the wind had penetrated everywhere and lifted off the roof. However, the water in the cellar rising to the height of more than a yard, they were driven into the battery, and protected themselves behind the cannon, some of which were driven from their places by the force of the wind.

"By the light of dawn the country looked as it does in mid-winter; there was not a single leaf, or even a branch remaining upon the trees."

IN this graphic description of a terrible West Indian whirlwind one learns a number of the specific characteristics that attend hurricanes in general. Note especially "the dull sounds," "noises like that of the roaring of wild beasts, a tumult of countless voices and cries of terror," "a formidable sound like the discharge of artillery, an incessant rolling of thunder." How this parallels such brief phrases in the III Nephi, as "dreadful groanings" and "tumultuous noises!"

Again note the reference by Doctor Flammation to electrical discharges that are specific concomitants to the West Indian hurricanes: "Generally speaking the action of electricity is superadded to the violence of the air in motion, and helps to augment the ravages of the tempest;" "Flashes of lightning so rapid that they descend like a sheet of flame." And may I add here that the detonations of the deafening thunder may best be imagined.

WITH this fresh in mind, recall now some phrases from the Book of Mormon account referring to thunder and lightning: "and there was terrible thunder, inasmuch that it did shake the whole earth as if it was about

to divide asunder;" "and there were exceeding sharp lightnings, such as never had been known in all the land, and the city of Zarahemla did take fire." In chapter nine, "the burning with fire" of four cities is referred to with this phrase, "I did send down fire and (did) destroy them." The rapid lightning could have done just this. As the descending hot ashes of the volcano set fire to the cities of Sodom and Gomorrah, so the lightning, descending like a sheet of flame, may have set fire to the four Book of Mormon cities.

How wonderfully accurate are these simple statements in the Book of Mormon when compared with Doctor Flammation's graphic words, "some times the flashes of lightning, are so rapid that they descend like a sheet of flame."

OF great interest also is the scientist's reference to the power of these violent windstorms to change the very face of nature: "Buildings which lie in their path are overturned, the waters of streams are driven back toward their source; isolated trees are torn up by their roots, forests are bent down as if they formed but one compact mass, and their branches and leaves are scattered; even the grass is swept off the ground." Contrasted with this the words of the Book of Mormon are few but none the less accurate: "And thus the face of the whole earth became deformed because of the tempests and the thunders and the lightnings and the quaking of the earth."

Moreover one should not fail to note the power of these storms to carry away men and animals as well as such ponderous objects as cannons. Our authority says: "Men as well as animals were lifted off their feet and carried several yards." The Book of Mormon statement is that "many were carried away in the whirlwind." And so in this particular as in all the others the sacred record is found to be in accord with the now-known peculiarities of hurricanes.

I CANNOT end reference to tempests without pointing out the fact that the Book of Mormon

lands were situated in regions that have suffered greatly from the ravages of hurricanes since the advent of the Spaniard in the New World, and doubtless also before he came. This is made emphatic in the following observation from the scientists last quoted:

"The astronomer Poe, Director of the Observatory at Havana, Cuba, has ascertained by a laborious research into the hurricanes that have raged in the West Indies since the discovery of America (1493) to the present day, that there have been three hundred sixty-five grand cyclones. He finds that two-thirds have occurred * * * during the period when the heated shores of South America are beginning to attract towards them the colder and denser air of North America."*

Note that the geography of the most destructive cyclones of the western hemisphere is thus placed not far from the center of the Nephite civilization as determined by Book of Mormon scholars. The "small neck of land" is supposed to refer to the Isthmus of Panama, and therefore settlements were doubtless to be found in the northern part of South America as well as in Central America. Doubtless, then the Nephites were more or less acquainted with these terrible storms for they resided in a region usually subject to them.

Perhaps that gives an added meaning to the words, "There arose a great storm, such an one as never had been before known in all the land." They had known violent tempests before, but not such a terrible one as this which now arose.

ALTHOUGH only a small fraction of available material has been called upon thus far in discussing the existing parallels between sacred and secular accounts of tempests, hurricanes and lightnings, it will have to suffice for the purpose of the present dissertation. Perhaps at this point, and before passing on to the other half of my topic, namely earthquakes, it will be well to present a summary which may make clearer the remarkable parallelism that actually exists between the Book of Mormon account and more modern scientific statements. The summary will be put in the form of two parallel lists, the numbers from one to nine in one list corresponding in subject matter to the same number in the other list.

*The Atmosphere, by Camille Flammarion, page 330, et seq.

Characteristics of Hurricanes as Mentioned by Professor Flammarion:

1. Very violent winds.
2. Powerful enough to carry away men.
3. Terrible noises and sounds.
4. Great numbers perish.
5. The face of nature changed.
6. Hurricanes are usually accompanied by thunder and lightning.
7. The lightning descends like fire and sets fire to cities at times.
8. The thunders are like the discharge of artillery.
9. Most fear-inspiring phenomena known with few exceptions.

Corresponding Phenomena Mentioned in the Book of Mormon as Attending the "Great Tempest":

1. A great and terrible tempest.
2. Many were carried away in the whirlwind.
3. Dreadful groanings and tumultuous noises.
4. A whole nation reduced to a fraction of its population.
5. The whole face of the land was changed.
6. With the tempest came terrible thunder and lightning.
7. Exceeding sharp lightnings * * *
8. The city of Zarahemla did take fire.
9. Fears of people voiced in mourning, weeping, groaning, and wailing.

The reader should observe that several of the characteristics above listed are also known to accompany earthquakes, especially items three to six, inclusive. So that in these particulars at least, the hurricane and the quake serve the disastrous ends of re-enforcing one another.

A candid person, when scanning the above mentioned characteristics of hurricanes, will readily agree that few young men at twenty-five have a knowledge of all these facts such as would enable one to fit them properly into a description of The World's Greatest Tempest, as we may call this one in contra-distinction to the Great Hurricane of 1780.

THEREFORE the argument that Joseph Smith at the time he produced the Book of Mormon could hardly have known enough of the detailed characteristics of hurricanes to have inserted in the sacred record all the particulars that careful study now shows were necessary to be included and no others, is valid.

And the conclusion that he actually translated the Book of Mormon from first-hand records of eye-witnesses to the events mentioned in them is also valid.

(Concluded in next number)

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Joseph Smith, A Modern American Prophet.

[Continued from page 395]

And now David writes that there is great interest in what Joseph and Oliver are doing. Everybody is talking about it, not only in his father's large household, but throughout the entire neighborhood. They must come to Fayette. Father and Mother Whitmer want them to. So do the neighbors. And they can stay at the Whitmer's for nothing, and one of the boys—John or Peter, Jr., or David—will be glad to take turns with Oliver in writing. Moreover, David will come for them whenever they say so.

THE young men consider the advisability of moving. Harmony is a long way from every one, almost, who is interested in their work—the Smiths, the Knights, the Stools, and now the Whitmer's and their friends. On the other hand, nobody here is at all interested in them—except in a way that would do no good. In fact, there are signs that pretty soon there will be trouble. That trouble would have come already, if it had not been for the influence of the most prominent citizen in Harmony, Isaac Hale. But there are signs also that Mr. Hale's feelings toward his son-in-law are growing lukewarm—at least so far as his religious work is concerned. Maybe the fact that Joseph is not engaged in work that pays him any money has something to do with it. And so, it would not be at all surprising now if the feelings of ill will in the neighborhood should break out into something very disturbing. There is every reason for going, and no particular reason for staying. So they decide to go.

David comes for them in a wagon drawn by two horses. It is about the first of June. The plates, for safe-keeping, are given to their heavenly keeper, Moroni.

THE two friends, Oliver and David, exchange confidences when they are alone. Oliver tells David that now he knows for a fact that he is engaged in a divine work. It has been revealed to him. Moreover, he is convinced that

Joseph is a born seer, for he has proofs of it. "He told me the time you left home, where you stopped the first night and the second night, and when you would be here." And David confirms the first three points, and the fact that the two had gone out to meet David, is evidence of the third point. David, in turn, tells about how the work at his home was miraculously speeded, as he believed, in order that he might get off on his journey the sooner.

At Fayette Joseph and Oliver are welcomed by the Whitmer's, where they stay. And there the translation is finished. Oliver is occasionally relieved in his part of the work by one of the boys and Emma.

Altogether, the Book of Mormon as we have it now has taken just about three months in the translation. Of course, this does not take into consideration what was done when Martin Harris wrote for Joseph, for none of that is included in our present Book of Mormon. And altogether, Joseph has had the Nephite plates in his possession for at least twenty-two months. It is now six years and more since he first knew of the whereabouts of the ancient record.

(To be continued)

DR. THOMAS NIXON CARVER says: "Economics has been called the science of statesmanship. Statesmanship is the art of nation-building. One good way to study the art of nation-building, is to study it in miniature. One can study it in miniature in the early colonies on the Atlantic coast, and in the 'Mormon' colonies in Utah.

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A Modern Thomas

[Continued from page 412]

the bond one life seemed to hang on the other life—to sink with its sinking and Gloria's breath came ever more faintly as a tide slips quietly to sea.

When Barry rose a break came in the woman's trancelike state and she turned to him in wild urgency. "Only God can save her, you must administer to her, Barry."

He looked at her aghast. Was the child's last chance to be thrust on him who could not approach God with clean hands? He opened dry lips to speak. "I'll go for Elder Wright."

She grew stern in her extremity. "If you leave Gloria will die. I'll fetch the oil."

IN the moment's interim he bolted into the front room and fell on his knees—his soul one wild plea to heaven for intervention. "Oh, God—if there be a God—make Thyself manifest, save Gloria and my whole life shall be dedicated to Thy service." Then doubtful still of the efficacy of his appeal, he began to call on his father. Surely, here, in the spirit world was an advocate who would hear and forgive an erring son.

Trembling with the horror of it all, Barry whipped himself back into the bedroom, so unnerved, Sister Heath steadied his hand when he attempted to anoint the child's head. Yet the moment he commenced to pray the palsy of fear left him. He was aware of a rich, a supernal influence, permeating the room. There was a tangible presence at his side emanating peace, prompting him in the words he uttered. He heard himself in syllables apart from his own volition, promise Gloria that she should live, that she should be restored every whit.

Resurgent health tinted the child's cheeks and her breathing strengthened as a tide comes in on a freshening breeze. Opening eyes bright as from vistas of glory, she smiled before sinking back in a profound and healing slumber.

Barry sat by the bedside holding the small hand that had so nearly slipped away from him.

"Who was the man in white?" she asked, waking as from a normal sleep. Answering Barry's incredulous stare, she went on. "The man in white, his hands were on my head when you prayed. He looked just like you, Barry."

He could not reply. He could only hold the little girl close while the tears streamed, unheeded, down his cheeks.

CONVERSION had come at last and with heart as well as mind concentrated on his work, Barry applied himself to the scrip-

tures. With ringing voice and flashing eye, he electrified his next congregation with a soul-stirring sermon. . . .

There ensued a tempestuous winter with wind and wave bombarding the headland. The spring showed a new shoreline. Hoisting Gloria to his shoulder, Barry, on his next visit, returned to the cliff as one visits an old, half-forgotten love.

But the cliff had gone down and a new escarpment, far inland, greeted his astonished eyes. He considered the handiwork of God with uncovered head. "Miracles happen every day," he said. He found, at last his missing evidence. "My stewardship is enlarged," he said, "I must account to God."

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Foods for Health

The Lowly Carrot, the Onion and the Tomato

[Continued from page 413]

prejudiced against it, largely because it is so often illy prepared for the table. Cooked until it is limp and flavorless and served in uneven chunk in a sea of anaemic white sauce, the appearance and taste are enough to discourage anyone.

Carrots make a delicious dish if cut in very thin even strips—cooked quickly in a small amount of water and served with a sauce made of melted butter and chopped chives—or melted butter and chopped parsley.

Carrots cut crosswise in small rounds cooked quickly and served hot with a few tablespoons of thick cream are delicious.

Carrots, cooked, mashed, well seasoned with butter and moulded, are an attractive addition to any dinner table.

Carrots, small and new, cooked with one-half inch of stem and placed in a ring around a roast of meat make an attractive garnish as well as an added vegetable.

Carrots cut into even cubes, cooked, then chilled and marinated for a short time in French dressing, make (because of their golden color and sweet taste) a welcome addition to a fruit salad. They also blend especially well with asparagus in salad.

Carrot Pudding

2 cups grated raw carrots
1 cup seedless raisins
2 cups bread crumbs
1 cup milk
2 eggs
2 tablespoons sugar
Pinch of salt
Dash of nutmeg

Soak bread crumbs in milk—add the beaten eggs, and then stir in the carrots, raisins, sugar and seasoning. Turn the mixture into a well-buttered baking dish, place in a pan of hot water and bake in a moderate oven from 30 to 40 minutes.

Raisin and Carrot Pie

2 cups of seedless raisins
1 cup of grated raw carrots
4 tablespoons cornstarch
1½ cups boiling water
1 cup sugar

Juice of 2 lemons
Juice of 1 medium sized orange
Pinch of salt

Cook carrots in boiling water for about 5 minutes, add raisins, and cook 3 or 4 minutes longer. Mix sugar and cornstarch together, and add lemon and orange juice, and stir into the mixture of raisins and carrots. Cook until thick; remove from fire, add salt, the grated rind of 1 orange and 1 lemon. Bake between two crusts.

Raw Carrots

CARROTS are even more desirable raw than cooked. Cut in long thin strips and thoroughly chilled they make a nice relish, and grated they are an addition to any raw food salad.

A vegetable platter made up of long thin strips of carrots, celery, turnips cut thin and crosswise, radishes and small green onions, is beautiful to look at and good to taste.

Carrot and Apple Salad

1 cup grated raw carrots
1 cup chopped apples
Mix with ½ cup mayonnaise, or boiled salad dressing
Serve on lettuce leaf with a sprinkling of chopped nuts on top.

Carrot and Pineapple Salad

1 package lemon jello
1 cup grated raw carrots
1 cup sliced pineapple
1½ cups boiling water
½ cup pineapple juice
1 tablespoon juice
Pinch of salt

Dissolve gelatin in boiling water. Add salt, lemon and pineapple juice. When it begins to cool stir in carrots and pineapple. Place in moulds and stand in ice box to chill. Serve on lettuce with mayonnaise dressing.

Raw Vegetable Salad

1 cup grated carrots
1 cup chopped cabbage
1 cup chopped celery
½ cup chopped turnips
1 tablespoon chopped parsley
1 cup salad dressing

Mix together and put into individual moulds which have been rubbed with salad oil. Stand in ice box until thoroughly chilled. Turn out on lettuce leaf and garnish with strip of pimento.

Carrot Mayonnaise

Stir 1 cup grated raw carrots into 1 cup of mayonnaise dressing and serve on lettuce and tomato salad—or asparagus and hard-boiled egg salad.

Onions

THE onion is one of the oldest known foods. A native of Egypt, it was in early times an object of worship. In Europe it is now used extensively both as a vegetable and as a seasoning but in most American families it is used only as a seasoning. Rightly prepared it really is a delicious vegetable. It is rich in Vitamines A, B and C, has "splendid blood purifying qualities" and is said to promote sleep and quiet the nerves.

Onions may be boiled, baked, fried or roasted. Being *strong* juiced it is found that some people can more easily digest them if they are boiled in "water to cover" in an uncovered sauce pan—the flavor, too, is milder—but for those who like the real onion flavor the better way is to bake or roast them or boil them in a small amount of water in a covered sauce pan.

When peeling or slicing onions hold them under water, and they will not affect the eyes.

After peeling onions rub the hands with celery to remove odor.

Eating parsley is said to help correct an onion breath.

Baked Onions

Slice 6 medium-sized onions into baking dish. Add 2 tablespoons of butter, 3 tablespoons of water or soup stock—and the juice of one lemon. Cover tightly and bake in a hot oven about 50 minutes.

Onions With Cheese Sauce

- 4 large onions
- 2 cups white sauce
- $\frac{1}{2}$ cup of grated cheese

Seasoning

Slice onions and boil fast for 20 minutes. Add cheese to heated white sauce and stir until well blended. Drain onions and put them in a baking dish, cover with the sauce, sprinkle with bread crumbs and bake in oven 20 minutes.

Stuffed Onions

- 6 medium sized onions
- 1 cup mashed potatoes
- $\frac{1}{2}$ cup sausage
- 1 tablespoon chopped parsley
- 2 tablespoons chopped onion
- 1 egg

Parboil onions, drain and remove center. Mix the potato, the sausage and parsley together and stir in the well-beaten egg. Chop the center part of the onion which was removed and add to the mixture—then stuff cavities of onions. Place

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in baking dish, add 1 cup boiling water, cover and bake in hot oven about 35 minutes.

Fried Onion Rings

Select large, firm onions. Cut crosswise and soak in cold water 10 minutes. Drain and carefully dry—dip in egg and mixture of cracker crumbs and flour, and fry quickly in deep fat.

Scalloped Onions

6 medium-sized onions
2 cups white sauce
1 cup bread crumbs
1 tablespoon chopped green pepper
2 eggs
Seasoning

Slice onions and boil about 20 minutes. Beat egg yolks and stir into the heated white sauce, add bread crumbs and parsley. Remove from fire, add the onions (well drained) and fold in the well-beaten egg whites. Put mixture in well-buttered baking dish and bake for about 25 minutes.

Tomatoes

THE tomato is the most versatile of the vegetables. It may be eaten in many forms and at all meals—breakfast, luncheon and dinner. It is a health giving food for young and old alike—the juice being served to small babies to supplement milk, and to old people in cocktail form to supply energy.

Originally the tomato was considered "pretty but poisonous," and was cultivated for ornamental purposes only. Today it is the most widely used canned vegetable in the world—and ranks next to the potato as a fresh garden product. Tomato soup is by great odds the favorite soup of America.

The tomato is one of the most important sources of Vitamine C—and as found in the tomato this vitamin is "resistant to heat"—so that this vegetable canned is quite as valuable in this respect as when fresh. This is the main reason why quantities of canned tomatoes are used by people living in remote places—by men at sea, and by all travelers. In his "War Experiences" General Pershing tells of sending in one day from an American depot in France to his men at the front, 4,596 tons of supplies, which included among other foods 1,250,000 (one million two hundred fifty thousand) cans of tomatoes.

Fried Tomatoes With Bacon

Select smooth firm tomatoes, not too

ripe, and cut into slices about 1/3 of an inch thick. Fry thin slices of bacon until crisp and place on paper to drain. Dip sliced tomatoes in a mixture of bread crumbs and flour, and fry dark brown on both sides. Have ready thin pieces of toast, place slice of tomato and strip of bacon on each piece of toast and stand in oven while you make a sauce. To the juice and fat left in pan where tomatoes were fried, add 1 tablespoon of butter and 1 tablespoon of flour, blend together, then add enough milk to make a thin sauce—pour round the pieces of toast, and serve.

Baked Stuffed Tomatoes

Select large firm tomatoes. Slice off top and remove seeds and most of inner part. Make a stuffing of stale bread crumbs, and chopped cooked ham—season with salt, pepper and butter—moisten with a part of center of the tomato which was removed. Fill the tomatoes with this mixture and place them in a shallow baking pan. Add a very little water and bake in moderate oven 25 minutes.

Corn in Tomato Cups

Take 6 firm ripe tomatoes, cut a slice from the top of each, and remove seeds. 1 cup of "A" grade canned corn—or fresh corn from cob—1 tablespoon of cream and 2 well beaten eggs. Mix corn, cream and eggs together and add seasoning. Fill the tomatoes with this mixture, and place them in shallow baking pan. Add small amount of water and bake about 25 minutes in moderate oven.

Scrambled Eggs With Tomatoes

Beat six eggs, add salt, pepper and ½ cup of cooked tomatoes. Put 2 tablespoons of butter into an omelet pan—heat, then add mixture of eggs and tomatoes, stir until lightly set and serve on hot buttered toast.

Tomatoes, Onions and Corn

3 cups corn
3 cups tomatoes
1 cup bread crumbs
4 onions sliced thin
1 tablespoon butter
Seasoning.

Parboil onions 15 minutes. Arrange vegetables in layers, with bread crumbs and dots of butter in between. Bake in moderate oven 30 minutes.



Expatriation

[Continued from page 408]

offered another argument in favor of the flirtation—it would make both of you morose lovers snap into something resembling a lover-like attitude. I assured her that you would tell me if serious jealousy should result and I could straighten out the matter by an explanation of her motives.

"Straighten out the matter! I'm beginning to fear that I am a consummate fool and the more I mix in it the more involved it will become. However, I can hardly see how even an imbecile could make it worse."

OTHER letters followed as the weeks flew by. Nell had extracted a promise from her parents that they would let her know exactly how things were moving at home. Some of the resultant communications raised her hopes heavenward. Certainly the astute judge never could have intended his casual phrases to be so potent in arousing expectations. Neither could he have intended that some other bit of news would be so depressing.

The long expatriation on the Islands and alternating between hope and despair at home were beginning to tell on the girl's constitution. With insufficient sleep and a variable appetite, she grew thin and pale.

When finally she did return home her parents were seriously disturbed over her condition. Their apprehension was shared by Jessie who came to the Redfield home on the morning after her friend's arrival. She, too, expressed concern.

THERE was nothing to be alarmed about, Nell insisted. It was merely an unfavorable reaction of her long absence and would soon pass over.

"I'm glad you've come, Jessie," the judge remarked. "We are trying to persuade this self-willed girl that she's been cooped up too much in New York. We want her to get out in the fresh air and sunshine, but she won't mind us."

"Well, I agree with you that a little son and heir is the thing needed to bring back my jolly old pal, but she probably won't mind me either."

Nell joined good-naturedly in the laugh against her and then

casually remarked that Dick had written and expressed his intention of calling on them soon.

"Now that's what your friend Dick would call a significant omen," was Jessie's comment. "We speak of a little son and heir and she immediately shakes off her listlessness and tells us that Dick is soon going to call."

WHEN the officer finally did come he was surprised at Nell's appearance. Never in the most discouraging days on the Islands had she taken so little interest in the things about her. On occasions she was actually peevish, a quality never seen in her before. Mr. and Mrs. Dean were away from home, and Jessie accepted the insistent invitation to stay with her friend until their return. Nate was again absent from the city, Nell could not often be persuaded to go out and so, without any designing, it naturally came about that Dick and Jessie were frequently together.

"Well, Mother, I'll plead guilty to having made a perfect mess of the whole matter. If it ever is straightened out providence or you must do it."

Judge Redfield was the speaker and his rueful countenance gave evidence of the sincerity of his words. He and his wife and daughter were sitting dejectedly in his study.

"Let us review the case: First, in the belief that Lilly Nell would never marry, I was largely instrumental in bringing about an engagement between Nate and Jessie. Then in an effort to correct that blunder, I try to play a cute part and am as much of a misfit as I would be trying to run a battleship. With the thought that I'm really bright, I persuade Jessie to do some flirting with Dick, and she certainly did it, even overdid it. The total result, as far as I can estimate, is that Jessie is jealous of Nell, and Nate and Dick are unmistakably jealous of each other. Another attempt on my part and the girls probably will not be on speaking terms, and the men will be fighting a duel."



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OTHER things contributed to the situation described by the judge. Among these was Nate's letter from Egypt, and which had so completely upset Nell. Jessie had seen it and recognized the handwriting as the missive lay on the table waiting to be opened. Evidently she had not forgotten its disquieting effect upon her friend, and recently, as Nell learned from Nate, had spoken to him about its contents. She felt she had a right to know the tone in which her lover was writing to his former sweetheart and was piqued by his embarrassed explanation. Subsequently she spoke, and somewhat coldly, to Nell on the subject.

"Yes, Nate wrote me telling of your engagement," Nell replied. "He said he thought it better for us never to meet again. Will you read the letter?" There was a quality of tone in the invitation which said very distinctly, "I hope you will not."

Jessie seemed doubtful and the other did not press the matter, remembering the sentence, "Good-bye me," never-to-be-forgotten sweetheart.

Nell made an earnest effort to remove the coolness which followed. She loved Jessie sincerely and was dismayed by the thought of an estrangement.

The affair would have worked itself out very easily except for the intermittent working of conscience, and as there were two of them involved, each active, almost daily one or the other became troublesome.

NELL, in self-sacrificing mood, would go repentantly to Dick and show him favors which would fill him with outward delight. On these occasions Jessie would be thoroughly convinced that her friend had forgotten Nate and was deeply in love with her South Sea acquaintance. Conscience-smitten she would devote herself to Nate who stoically received these evidences of regard.

Such conduct naturally inspired the young men to repentance and for a time they would be most assiduous in their attentions to those having claims upon them. Then, overcome by the exhaustion which sometimes follows the performance of duty, Nate and Nell

at least would relapse and for a time pursue the paths which their hearts prompted them to take.

"Dick has asked me to go for another boat-ride tonight. Will you go with us?" Nell asked her friend by phone.

"I think you would prefer to have me stay at home."

"On the contrary, I would much rather have you go, and Dick also will be pleased. Indeed, if this headache does not leave me I shall ask to be excused from going at all. Come prepared to stay all night."

THE result was that Jessie and Dick took the boat-ride alone. Nell heard them talking for a long time on the front porch before Jessie came upstairs. The visitor tapped on her friend's door.

"Nell, we can't allow this matter to go on any longer without an understanding. Your happiness has been ruined and mine is threatened. Let's chart our course, as Dick is in the habit of saying."

"What do you mean, Jessie?"

"I'm not sure that I know myself. But of one thing I am sure. I can never be happy with a misunderstanding between us. And you know in your heart there has been a little feeling, and a natural one. Here are four people of marriageable age, two fellows and two girls. Ought to be clear enough sailing. But is it? You know whether it is or not. You and I love each other intensely. Nate and Dick would naturally do the same but for the tangle we're in. Sometimes I think you love the two men equally well, sometimes I think I do. Sometimes I think each man loves you equally well, sometimes I think they both love me. If two ships were sailing side by side the captains would have an understanding, so that there would be no collision. That's what we must do."

NOTWITHSTANDING Jessie's earnestness, Nell was obliged to smile at her frequent use of nautical comparisons.

"In which direction do you prefer to sail, Jessie?"

"I'm engaged to Nate, but for months I have been unable to set the wedding day, and the longer it goes the more uncertain I am.

But I'd go through with it rather than disappoint Nate. On every other subject in the world I feel he is perfectly frank with me, but in this matter something seems to be suppressed. Now you take your choice of these men, and I'll win the other or die in the attempt." The girl stopped, out of breath.

"Jessie, do you mean you are that uncertain? Tell me which one you'd rather have."

"No, you're a week older than I am, and I heard Father and the judge talking one day about primogeniture. You don't understand that word of course, but it means that being older you have what you want."

"Why, I've never seen you so excited before."

"Well, you should be excited, too, when we're drawing lots for a husband. Which one will you take?"

"And you'll be perfectly happy about it which ever way I choose?"

"I'll promise to be."

Nell took her friend in her arms. She was on the verge of hysterics. "I don't know whether you will feel this way when you get over your excitement, but I hope so."

I've tried as hard as any woman ever did, but I can't help loving Nate and can never think of marrying Dick."

"You darling!" Jessie almost screamed. "I've been hoping and praying you'd say that. I've known for months I couldn't honestly marry Nate but could marry Dick—if he asked me, and he will."

"Has he been making love to you?" Nell asked, shocked.

"Of course not, you goody-goody, but I can diagnose his case as easily as Dad can a case of scarlet fever, and Dick more than likely doesn't know he's in love with me, but he is. You've been doing too much moping around for his lively nature."

Then Jessie became sober. "Don't think, Nell, that Dick has been insincere with you. He has been desperately in love, but for a long time he has felt sure you would never marry him and nothing but his fighting spirit has kept him on. He is very sure you still love Nate, and—well, I'm a blond, and he did admit once that there's a lot—too blooming much—in this propinquity business that Judge Redfield talks about."

THE excited girls could not wait until morning to submit the results of their conference to Judge and Mrs. Redfield. These worthy people were aroused from their slumber.

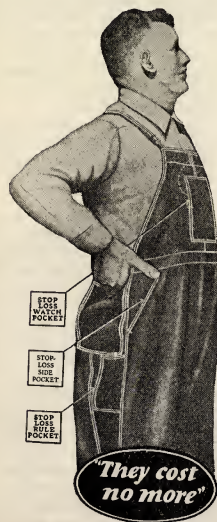
"I've had enough distress out of this thing, and now I'm determined to have a little amusement," the judge declared. "While Jessie is tactfully making these young men acquainted with her change of plans I'll have enough fun to pay me for all my trouble."

"Now, Father, you had better keep out of it," his wife expostulated. "You know how you mixed things up before."

The judge scratched his head ruefully. "Perhaps I had better not be too aggressive," he admitted.

A few days later, however, when the three ladies were together, he said: "Usually eavesdropping is inexcusable, but I have something to say to Nate and Dick, and I want you all to listen and break out and correct if I blunder too much."

He got Nate on the phone and asked him to call. When he did so, three eager listeners were behind the screen.



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The young fellow made no pretence, to this man who understood him so well, of being enthusiastically in love with Jessie. He admired her greatly, and regardless of his own feelings was prepared to marry her whenever she was ready to set the day. She would, he knew, make him a loyal and devoted wife and one of whom he could be very proud. Nell had threatened to go back to the Islands if he did not go forward with the matter.

One of the eavesdroppers looked at the other reproachfully.

"Don't you think it would be better to marry in the near future?" the judge asked. "It would settle this uncertainty and all would be happier. Lilly Nell can not stand the strain much longer."

THERE was a painful but eloquent silence. Then the young man replied, "I would die for Lilly Nell. I'd even marry if it would bring her peace of mind. Father and Mother are most insistent that we name the day and end our courting."

The young fellow in his earnestness apparently did not notice the smile which this remark brought to the face of the judge, and continued, "But Jessie has not seemed ready to decide on a date."

"I have been talking with her and am sure she will be ready very shortly."

The disconsolate Nate was dismissed and Dick sent for, and soon appeared. The listeners again took their places.

"How are you coming on with your suit?" the older man asked abruptly. This was a busy day and he had little time to waste in preliminaries.

"I'm not able to say exactly. I could not expect better treatment than Nell gives me, but that's as far as she seems ready to go."

"Have you asked her recently?"

"Well, no," hesitantly, "not since her return, but she knows how anxious I am to have her consent."

"I have been advising her to do one thing or the other, and am sure her mind is made up. She will give you an answer the first time you ask her."

"Will it be favorable, may I ask?" The young fellow's eagerness certainly indicated the ardent lover.

"Yes, I am sure it will be favorable."

Dick slumped down into his chair. "How perfectly splendid!" he said limply in a tone which nearly upset his old friend who hid his face in a handkerchief in a violent and protracted fit of coughing.

ASSURING the judge that he would see Nell at the earliest possible moment, Dick left the house. He seemed anxious to be alone, and Mr. Redfield made no effort to detain him. As the front door closed behind him, the three listeners heard a whoop which brought them excitedly from their hiding-place. The judge was convulsed with laughter.

"How perfectly splendid! How perfectly splendid!" he exclaimed between bursts of merriment. Subsequently the four held a star chamber session and a dinner party was planned.

Before an hour had passed Nell succeeded in getting Dick by phone, and invited him to dinner on the following day.

"I have kept you waiting a long time, you dear, patient fellow," she purred happily over the wire, "but am now ready to give you my answer, and perhaps tomorrow evening we may set the marriage day. Does that make you as happy as I am? No, don't come over tonight. With the uncertainty ended, I am too excited to see anybody—not even you."

"Did he say, 'How perfectly splendid'?" asked Mr. Redfield with another shout of laughter.

AFTER he had accepted the dinner invitation, Jessie had a similar interview with Nate. She reported the tenor of it to Nell. "I told him Mr. and Mrs. Redfield had joined with my parents and his in urging me to settle down to a sane life and decide upon something definite. You also insist that the delay is unnecessary and harmful, so I had promised seriously to consider a wedding date if he was willing to leave it to me. There was a tense and painful pause at the other end of the line. Then he asked if you really urged it. I told him you did sincerely and that you were happier than I had seen you since the old days before you went away.

I couldn't help feeling sorry for him, but he deserves to be punished, so I told him I was sure you had an announcement of your own to make. He gulped so hard at this statement that I could hear something drop and said I should fix any date for our wedding that suits me."

There was something incongruous about the dinner next day. Evidently the host and hostess were delighted with the prospect of a double wedding, and the girls, too, apparently were overjoyed, while the prospective bridegrooms, in spite of determined efforts, looked like men who were to be hanged and were attempting to be enthusiastic about it.

Only once did they have a

chance to exchange a word. Nell could not hear what was said but from the men's looks was sure it was something like this:

"Of course I'm in great luck to win such a prize as Nell and I'm mightily tickled, but I don't see anything so uproariously funny about it, do you?" This from Dick.

"I'll be hanged if I do." From his fellow martyr.

At the conclusion of the meal Judge Redfield, who had done almost as much fidgeting as Nate and Dick, said:

"Now let us have the good news. You can easily see, Nell, how tremendously eager Dick is.

Why, he has hardly eaten a morsel, and his impatience to know when he is to be anchored for life is only equalled by that of Nate. When is the wedding to be?"

"Well, Jessie and I have talked it over without deciding on a definite date, but if Dick and Nate are willing we want a double wedding."

"Good heavens, Nell! Don't do that!" exclaimed Nate aghast as he arose from the table. "I can't stand it."

"Then we'll be married all alone, my sweetheart," said Nell as she threw herself into his arms.

The delighted judge was rubbing his hands gleefully. "Go on, Jessie, it's not fair to leave all the proposing to Nell. Tell Dick that

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if he's to be married right away it must be to you."

"Yes, Jessie," added the rosy Nell extricating herself, but not entirely, from the close embrace of her astonished lover, "this is leap year and you can tell your fighting admiral that the odds are five to

one against him and he must surrender."

"Perhaps I will tell him," retorted the beaming Jessie, "but he is so shy I would rather do it on the veranda than here."

(THE END)

The Heart of Mormonism

Reviewed by

DR. JOSEPH F. MERRILL

IN the "Heart of Mormonism," by John Henry Evans, we have a unique volume, of importance and material from anything in our literature.

It is built up on the theory that "Mormonism," having survived a long period of bitter persecution and lasted a full century, must have in its core some universal elements of truth. These the author endeavored to search out and describe in language that is exceedingly busy and unconventional. But since these elements necessarily express themselves in persons and deeds, he has chosen such individuals and incidents in the history of the Church as bring out the spirit of the religion.

Thus, as the author states in his preface, a good deal of matter usually included in books of this sort is not to be found here at all, and much that is new is included. Little space is therefore accorded to the unpleasant relations between "Mormons" and non-"Mormons" either in the East or in the West. But great emphasis is placed on the human interest side of "Mormonism."

NOTHING can better express the departure of this work from the conventional treatment of such themes than the various general headings and the space given to each—The First Vision, eight chapters; the Book of Mormon, seven chapters; The Church, six chapters; A Spiritual Uprush, eleven chapters; Consecration, eleven chapters; Culmination, eight chapters; The Home, six chapters; Joseph Smith, the Prophet, seven chapters; the Last Days of Nauvoo, three chapters; Covered Wagons, seven chapters; Nation-building in Miniature, thirteen chapters; Conflict, three chapters; Ser-

vice, six chapters; Concluding Thoughts, in which there is a crystallization of things and a look ahead, three chapters. This makes one hundred chapters in all, but every one of them short—all together five hundred and forty-five pages.

Large space is given to persons who have made contributions spiritually to the faith. There are three chapters devoted to Brigham Young, two to Wilford Woodruff, one to Orson Pratt, one to Rachel Ivins Grant and Mary Fielding Smith, one to Jacob Hamblin, one to George Q. Cannon, one to George A. Smith and Erastus Snow, and parts of chapters to such characters as Orson Spencer, Daniel Spencer, and George Careless. The spirit of Joseph Smith runs through the entire book like the warp or the woof in a piece of cloth. The doctrines of "Mormonism" are plowed into the narrative generally, instead of treated by themselves.

FURTHERMORE, the history and teachings of the Church are treated in the light of modern life and thought. That is, they are discussed with a view to finding out how they answer the thousand and one questions that arise in the minds of young men and women today. This accounts for the explanations of such ideas as Priesthood, the ordinances, and marriage, including polygamy.

"The Heart of Mormonism" is an ideal book to put into the hands of young people and the strangers to the faith. It was written as a textbook for the seminaries, but its material was not thrown into the customary form of a textbook. Like all of Mr. Evans's writing, it is to be read, not merely referred to.



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